PYTHAGORAS
HIS
Mystick Philosophy
REVIV'D;
OR, THE
Mystery of DREAMS
UNFOLDED.

Wherein the *Causes*, *Natures*, and *Uses*, of Nocturnal *Representations*, and the *Communications* both of Good and Evil *Angels*, and also departed *Souls*, to Mankind, are *Theosophically Unfolded*; that is, According to the *Word* of GOD, and the *Harmony* of Created *Beings*.

Night unto Night sheweth Wisdom, Psal. 19. 2.

To which is added,
A *Discourse* of the *Causes*, *Natures*, and *Cure* of *Phrensie*, *Madness* or *Distraction*.

By THO. TRYON, Student in Physick, and Author of *The Way to long Life, Health, and Happiness*.

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A DISCOURSE OF Dreams AND Visions, &c.

The INTRODUCTION,

Shewing the Difficulty, and yet Usefulness of this Subject; and how Imperfectly the same has hitherto been Handled by Others.

THE matters we propose to handle in this Treatise, are abstruce, various, profound and mysterious, since man has so far

Eclipsed those glorious Intellectual *Beams* planted in his nature by the *Father of Lights*; since he has interposed such a Chaos of gross Imaginations and Earthly Affections, and Clouds of Bituminous Smoke, fetcht from the Infernal pit, so that he seems altogether inveloped with a pithy Darkness, Dismal as that of *Egypt*, which *might be felt*, and is forced (as the Prophet speaks) *to grope even at noonday*, being become almost an utter *stranger* to *himself*, and all the marvellous Works of his Creator, insomuch that the most Towering Mortals, that call themselves *Philosophers*, feed their half-famish't Intellectuals with Airy Notions, instead of Solid Speculations; blunder on, Hoodwinckt by *Tradition*, in a constant flesh-pleasing Road of Error, and a Contentious *Sophistry* of Words, whilst in Truth, they know nothing, as they ought to know of *Themselves* or their *Maker*; of

of the principals themſelves are compoſed of, or what makes them *Men*; much leſs are they acquainted with the *Sympathetical Harmony of the Univerſe*, that *true Muſick of the Spheares*, that *Golden Chain* which unites Heaven and Earth; nor indeed do they ken the Reaſon of the moſt obvious operations of *Nature*. Now 'tis no wonder if a Diſcourſe of ſuch *ſublime Subjects*, as the Entertainments of our **Souls** (during the Body's Nocturnal repoſe) when they having ſhaken off for a time the Fetters of the Senſes, are *upon the Wing*, in the Suburbs of *Eternity*; of the *ſecret Intercourſes of Spirits* with Humanity, and the *wonderful Communications* of the *divine* Goodneſs to his Servants in **Dreams** and **Viſions**. 'Tis nothing ſtrange, I ſay, if ſuch diſcourſes ſeem very uncouth and extravagant to their unprepared Apprehenſions; nor is it unlikely, that (as pride is always a Companion of Self Conceited

ted Ignorance) they should *scoff at* and *deride* the very mention of such things with the highest Contempt.

But as we write not to such Spirits, that like the *deaf Adder, will not hear the Voice of the* Charmer *charm he never so wisely*, people full of themselves, that is of *Noise* and *Vanity*; so to the *meek* and *modest* souls, that in humility daily wait at the Gates of *Wisdom's Temple*, have some hopes that this discourse may be both acceptable, and in some kind useful.

I acknowledge, 'tis very difficult, and not to be undertaken by such a *weak unlearned unworthy Worm*; 'tis not therefore on any Confidence of *Self-Strength*, *Wisdom* or *Knowledge*, but in, by, through and under the Assistance of that illuminating *Spirit*, which reveals *Secrets* to *Babes*, and giveth both the *will* and the *deed*, that I with fear and trembling begin this disquisition, according to the proportion

tion of Light he hath, or ſhall be pleaſed to grant unto me; and therefore as the wiſe and holy Antients commend every important Enterprize with Humble *Prayers* (*for the fear of the Lord is alwayes the beginning of Wiſdom*) ſo with an intire Reſignation, on the bended knees of my ſoul, at his adorable Footſtool, I beſeech *His All ſufficiency* to ſupply my Weakneſs, *His Truth* to ſuſtain my Error, *His Wiſdom* to enlighten my Dulneſs and Ignorance, that I may, in ſome meaſure, comprehend and explain thoſe *condite Myſteries*, and the knowledge thereof encreaſing, be ſerviceable to his Glory and the profit of thoſe that fear his name, and deſire to live unto him, and be partakers of his bleſſed Kingdom of *Love* and *Glory*.

Yet it is not unlikly that ſom good and very well-meaning p rſons being ſway'd with popular opinions, and poſſeſſed with certain narrow

principles, which they have long imbib'd, without ever throughly examining, or so much as inquiring into; nay, never in their Lives having deliberately thought upon the *nature of the things* here treated of, may think our pains very superfluous, and that the whole subject of Dreams is altogether Vanity, or perhaps, as some may conceive Superstitious, and unlawful to be taken notice of. But if these honest souls will be pleased but to consider,

First, That Physitians generally agree, that the natural temperament or *complexion*, and consequently many times the secret Diseases of persons are as soon, or better found out by their *Dreams*, than by any outward signs.

Secondly, That since the *Heart of man is deceitful above all things*, therefore for him that would truly *know himself*, it has by the wise Doctors of *Morality* been always advised to take

take notice (amongſt other things) of his uſual *Dreams*, there being ſcarce any thing that more diſcovers the ſecret bent of our minds and inclinations to *Vertue* or *Vice*, or this or that particular Evil, as *Pride*, *Covetouſneſs*, *Senſuality* or the like, then theſe nocturnal ſallies and reaches of the *Soul*, which are more free & undiſguis'd, & with leſs reſerve than ſuch as are manifeſted when we are awake.

Thirdly, If they ſhall call to mind (which I more eſpecially adviſe them to do) that as Dreams are one of the cleareſt natural Arguments of the *Immortality* of our *Souls*, ſo they were one of the uſual wayes, whereby God vouchſafed of old to *Reveal* his commands and ſecrets to the Prophets and holy men; and that it is one of his gracious promiſes, touching the Glory and fuller manifeſtations of the Goſpel diſpenſation, *that then their young men ſhould See Viſions and their old men Dream Dreams.* And

if withall they ſhall without prejudice read over what we have candidly written touching all theſe Conſiderations, and many other Remarkable matters relating thereunto in the following Treatiſe. When, I ſay, in a true Light they have ſeriouſly laid to heart all this, I am apt to think they may find cauſe to entertain *other* Conceptions, and more favourable Sentiments, and judge this hitherto too much neglected ſtudy, well worthy of their future Regards: I call it *neglected ſtudy*; for though not few of the Antients, and ſome of latter times have written concerning *Dreams*, as *Ariſtotle*, *Themiſtius*, *Artimedorus*, *Carden*, &c. yet did they not ſufficiently comprehend the *true Nature*, Sourſe, Original or Radix thereof, nor the real Diſtinctions that are to be made of them, and whence each kind do proceed; but have treated of the ſame ſo Darkly, and at Random, with ſo little aſſu-

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rance and probability, that amongſt a Thouſand *Significations* by them aſſigned, we ſhall hardly find two or three *true*, having no more ſollid Root or Experience for what they advance, then Conjectures or Imaginations, whereof they have made large Volumns, which do but render thoſe that mind them, more anxious and perplexed than before.

And though abundance of ignorant People (fooliſh Women, and Men as weak) have in all Times, and do frequently at this day make many ridiculous & ſuperſtitious Obſervations from their *Dreams*, which for the moſt part ariſing from the meer ſenſitive brutiſh nature, do indeed ſignifie no more than thoſe of Beaſts (as we ſhall more fully demonſtrate in the following diſcourſe) yet ſtill the Eſſential nature and uſe of *Dreams*, may juſtly be ſaid to be neglected, becauſe inſtead thereof, vain and idle notions are imbraced,

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just as if a body should go to chop with a Saw, or to saw with an Ax; he uses indeed those Instruments, but absurdly, and to no purpose but his own Detriment. And yet ought not this common abuse of misconstrued *Dreams*, at all to derogate from the worth of the thing it self, duly regulated, any more than because some men are drunk, therefore we should with *Licurgus*, cut down all Vines; or because many greedy people surfeit themselves with *Victuals*, or rashly prejudice their Health, by Tampering with *Medicines* they do not understand, therefore we should abandon **Food**, and all sorts of **Physick**. 'Tis certain every thing has *two Handles*; and so much is man degenerated, that he generally lays hold on the worst. Thus he turns *Religion* into *Superstition*, and the most *useful* things into the most *destructive*. But all this still happens through his own ill conduct & Error.

CHAP.

CHAP. II.

Of Sleep, *its Causes and Natures: The internal Senses described: With a digression touching those that* walk in their Sleep; *as also of the disease commonly called,* The Night-Mare.

TO Discourse Effectually of *Dreams*, it will be requisit to premise some brief Considerations touching *Sleep*, which is the stage whereon those Phantasms and Representations are acted, and the time in which our souls are taken up with the business of *Dreams*.

Sleep is the *natural Rest of a living Creature, or a partial temporary Cessation of animal Actions, and the functions of the external Senses, caused (immediately) by the weakness of the Animal Faculty, proceeding from a sweet and stupifying Vapour, arising from the*

the Concoction and Digeſtion of the Alimentary Food Exhaled from the Stomach, and thence aſcending to the Brain and watering and bedewing it with unctious Fumes whereby the operations of the Senſes are for a time obſtructed, to the end the powers both of the Mind and Body may be recruited, refreſhed and ſtrengthened. But beſides the Exhalations from the Concoction of the Food received, and the native frigidity (or coolneſs) of the Brain, congealing thoſe exhaled Vapours, there are many accidental Cauſes, which by conſuming the Spirits, occaſion *Sleep*, as overmuch Labor, Wearineſs, immoderate Heat, intenſe Cold, overmuch Evacuation; things which pleaſingly amuſe or charm the Spirits, as Muſick, the murmurs of ſoft falls of Waters, profound Cogitations, Darkneſs, or the departure of the Sun from our Horizon; for all *Light* is both active and actuating; ſo the Sun being the

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Vehicle or *mage* of *ntellectual Light*, and *Fountain* of *Light Natural*, not only heats and vivifies, and communicateth a certain briskneſs and cheerfulneſs to all Creatures by his preſence, but alſo by the conſequence of his with-drawing, or abſen e, ſtrikes a certain occult and doleſom ſenſe of ſadneſs on the ſpirits of all animated reatures, by reaſon of the defect of his exhilirating Beams: *Laſtly*, There are certain ſtupifying Medicaments drawn from Somniferous Herbs and Plants of the Vegetable Kingdom, as *Poppies*, *Lettice*, *Opium*, and the like, which are eaſily able by their vapourous Quality to overcom the Brain, and thence occaſion *Sleep*.

Whence it appears that the *material Cauſe* of *Sleep* is a vapour exhaling and aſcending the *Brain*, which vapour ſometimes proceeds from diſeaſed corrupted Humours, and then the Sleep is not natural, but

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unsound, troublesom, & the symtom of a disease. The natural vapour is that which either ariseth from the Concoction of the aliment in the Stomach, which generally causeth a man's *first Sleep*, which therefore is more sound, deep and vehement, by reason of the more *gross Exhalations*, and more turbulent, by reason of the impurity of the vapours, or else 'tis the *Ebullition*, or Boyling up of the more fervid Blood, which commonly causeth morning Sleeps, which are more sweet, light and apt for *Dreams*, by reason of the more pure vapours, and the more rare and perlucid Exhalations; but when the same is too long continued, 'tis apt to fill the head with vapours, which being so over filled, is disturbed, and Akes, and occasions *Rhumes*, *Catarhs*, *Consumption of the Lungs*, and many other inconveniencies, which all people should take special notice of, and endeavour to pre-

prevent, especially the nice and *Sloathfull Dames* of the Female Sex, who both by their Constitution and want of Exercise, and ill customs in this kind, do more abound with moist Humors, and consequently are more obnoxious to those Mischiefs. The Form of Sleep consists in a free and willing cessation of the external Sences; for when the first *Censorium* (which is called the *Organ* of the common Sense) is bound and obstructed with a soporiferous vapour, the external Actions of the animal Functions cease.

Here is to be noted, that as the *outward* Senses are Five in number, viz. *Seeing*, *Hearing*, *Feeling*, *Tasting* and *Smelling*, of which, if any one remain free, and not affected, sleep cannot be perfect, as where any one of them, in a person that has the use of them all, happens to be affected, such person cannot be said to be composedly vigilent: So there are also

alſo Four other Senſes, called Internal, becauſe ſeated within the Brain-pan, and whoſe objects are not only the ſpecies of things *preſent*, but they perceive the ſenſible ſpecies of things *abſent*, *paſt*, and to *come*.

1ſt, The firſt, called the *common Senſe*, where all the diverſe Objects apprehended, or rather communicated by the outward Senſes, are aſſembled, and gathered together, to the end they may afterwards be compared, diſtinguiſhed and diſcerned the one from the other, which the particular Senſes could not do, being every one attentive to his proper object, and not able to take cognizance thereof, or of his Companion; for to ſpeak properly, we know not what we ſee *ſimply by our Eyes*, or hear by our *Ears*, but by our *common Senſe*, which judgeth rightly thereof, the other being but the *Organs* to bring the repreſentations of things thither to be cenſured

red and judged of, whence properly all their Objects and Offices may be said to be his.

2dly, The *Phantasie* doth more fully examine the species perceived by the common Sense, whether of things present or absent, keeping them longer; and thence making new and compounded Images or Conceits of *its own*. Its Objects are, all the species communicated thereunto by the *common Sense*, whereby (especially in the Melancholy People) it fancies many other things, as *Centaurs*, *Chimera's*, and a thousand odd Forms which never really had beeing in the Nature of Things; yet it is to be noted that the parts thereof must alwayes consist of such thing of which we have seen, read, or heard of; it is (or ought to be) in men Govern'd or regulated by *Reason*, but in Beasts it seems to be the highest Faculty their nature is endued with.

3. *Judgment* (or Reaſon) is a Superiour Faculty in man, appointed to Rule over all the reſt, the Guide of Actions, or judg of the little world, to approve of what is good, and reject what is Evil.

4. *Memory* is a Retentive Faculty of the Soul, whoſe Office is to Regiſter up all the ſpecies which the other ſenſes have introduced, that they may be forth-comming, or ready when occaſion ſhall ſerve, or they are called for by the *Phantacy* or *Reaſon*; whence ſome to illuſtrate the uſe of all theſe powers, have compared them to a *Court* of *Judicature*, the outward Senſes being as *Solicitors* that bring the *Cauſes*; the *Common Senſe*, as the *Maſter of Requeſts*, who receives all their Informations; the *Phantacy* like the *Lawyers* and *Advocates*, that bandy the buſineſs to and fro in ſeveral forms, with a deal of noiſe and buffle; *Reaſon* as the *Judge*, that having calmly

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heard each parties Pretentions, pronounces, an upright Sentence; and *Memory* as the *Clark* records the whole proceedings.

Whether these several Faculties have *distinct Seats*, or *Cells* in the Brain, has been much disputed by *Anatomists*, *Physitians* and *Philosophers*: The great Argument of those that would have it so, is that 'tis certain by Experience (which they confirm by many Instances) that sometimes one of these may be hurt, and the other remain sound, as that the *Phantacy* may be impared, yet both *Judgment* and *Memory* remain unhurt: The *Judgment* cract, yet *Phantacy* and *Memory* active, and the *Memory* Spoilt, yet *Phantacy* and *Judgment* (as to things present) good. But as in the Stomach by several distempers, several Faculties are hurt, as by *moist* diseases, the *Retentive*; by dry, the *digestive*; and yet it will not thereupon follow,

the *digestive* and *Retentive* have distinct Organs or Seats; So it may possibly happen in these *Faculties* of the *Brain*, without assigning to each a distinct Cell, though the common Opinion (and for ought I know it may be true) is, that the *Phantasie* resides in the formost, the Judgment in the middle, and the Memory in the hindermost Ventricle of the Brain.

But to reduce what has been said of these internal *Senses* to our present Subject; you are to note, that the Imagination is ever busie, and (as far as I can perceive) never *Sleeps*; the *Judgment* or *Reason* for the most part, is impedited from acting, especially after its common way or outward Fashion, when a man sleeps. The *Memory* sometimes is more, and sometimes less clouded and obstructed, according to the nature of the fumes sent up; and hence it comes to pass, that we have sometimes a clearer, sometimes a more confused, and

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ſometimes ſcarce any Apprehenſion or Remembrance of our *Dreams* when we awake. But of this we ſhall have occaſion to ſpeak further, in the following Diſcourſe.

And in the mean time ſhall conclude this Chapter of *Sleep* with a brief Account of two ſtrange accidents that are wont to happen to ſome people therein; that is to ſay, of ſuch as *walk in their Sleep*, and of ſuch as are troubled with that which is commonly called, the *Incubus*, or *Night-Mare*.

As touching of the firſt, that ſome people there are, who whileſt they are faſt aſleep, leap out of their *Beds*, unlock *Doors*, go into the Streets, and ſometimes on Tops of Houſes, or other dangerous places, where they would not go waking, and if not interruped, will again return to their Beds. The matter of Fact, I ſay, is ſo notorious, that I need not ſpend time to prove it by

inſtances, ſince I think there are few but know, or have been moſt credibly inform'd thereof, among ſome of their Acquaintance: But the Cauſe or Reaſon of all this is more occult, which I ſhall endeavour to diſcover, as it occurs to my preſent thoughts.

'Tis obſervable, thoſe that have theſe Vagaries, are generally (and I think I may ſay always) *young people*, in the flower of their years, and ſtrength, of *Sanguine Complections*, active, ſprightly, and full of Blood; I am therefore of opinion that this comes to paſs by that abundance of Blood ſwelling, and as it were frothing out, boyling and active ſpirits, which aſcending to the *Brain*, ſtirs up and ſtimulates its Faculties, whereby it performs its actions to theſe ſtrange motions and effects; ſo that the Body, by the impulſe of the animal ſpirits, which contains in the Brain, the ſtrength of

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the Nerves and Muſcles, that is, the Inſtruments of *Motion* is carried forth, and even in *Sleep* excited to thoſe actions. For perſons of this condition, are of a thin and curious contexture, ſmall bulk, but of great agility and a fervent mind, whence, if they can but take hold of any thing with their Fingers and Toes, being then void of all fear, becauſe incenſible of any danger, they ſuſtain themſelves thereupon, and accompliſh ſuch things, as waking they would dread to attempt.

But if in ſuch Bodies the Humors ſhall be fermented to a leſſer degree, and a ſmaller ardor and agitation of the ſpirits, then they only talk, cry out, move and fling themſelves about, as if they would jump out; but yet ſtill contain themſelves in their Beds, becauſe the ſpirits are not ſtrong and violent enough to raiſe the body: and the proper Cure of this I conceive will be to uſe a ſpare

diet, and perhaps, in some Cases *Blood-letting*, and especially to endeavour to keep their minds in a cool temper, without inflaming it with *passions*.

As for the other sort, *Viz.* those that in their sleep are troubled with the *Incubus* or *Night-Mare*, they seem to be of a temper contrary to the former, *Melancholy*, of *few gross spirits*, and abounding with *Phlegm*, and in children and young people through Fear, and sleeping supine, and lying on their backs: And tho the Vulgar, when they are thus affected conceit it some external thing comes and lies upon them, which they fancy to be some Ghost, or Hob-Goblin, yet the truth is, it proceeds from inward Causes.

This Disease being an obstruction of *Motion*, or an interception, especially of *Breathing* and *Speech*, with a false apprehension of some heavy thing lying upon their Breast,

Breast, and as it were stiffling them, occasioned, by means the free penetration of the Spirits to the Nerves is hindred, the passages being stopt by a surcharge of the aforesaid Humors.

This happens most to such as use to lie upon their Backs; and whilst it is upon them, they are in great Agony, being unable to speak, but strive to do it with imperfect groans, but if any person speak to hem, and call them by name, the animal spirits being excited, force their way, and the oppression ceases; or if they can move, or turn the body on one side, and especially if the Breast be rubbed to dissipate the Humor. The Cure is to be effected by a regular diet, and such as may generate good spirits, and prevent the increase of *Melancholy* and *Phlegm*; avoid full *Suppers*, and excess in *Liquors*, which oft occasion the Disease; use convenient purging, and sometimes breathing a Vein may be expedient,

pedient, especially in *Women*, in certain obstructions peculiar to that Sex: the black Seeds of the Male *Piony* are much commended in this Distemper.

Thus much (though it be a digression from our main Subject) I thought fit (having this opportunity) to say of these two Nocturnal disturbances, conceiving it might be of use and satisfaction to some Readers.

CHAP. III.

Of the General Cause *of* Dreams, *or* Radix, *whence they are derived in Nature.*

IT is a Truth generally acknowledged, but seldom so well considered as it ought to be, that *Man* is the compleat *Image* of *God* and *Nature*, and contains the *Principles* and

and *Properties* of all things *Corporial* and *Incorporeal*, that he is endued with an Elemental or Palpable body, actuated, enliven'd or informed by an etherial spirit, and so answers to the great Body of the World, from whence the same is taken, and is an Abridgment or Epitome thereof, or if you please, its *Son*, or *Off-Spring*; and as it doth contain all the true Properties of the gross Elements, viz. *Earth*, *Air*, and *Water*, which are as it were the *Mothers* of the Body that nourish and sustain it: So he has also the Principle of *Fire* and *Light*, that is, *Soul* and *Spirit*, which gives Life and Motion to the Body of Flesh, and answers to the Soul of the great World, or that mighty Spirit which is moving, vivifying and most wonderfull creative and conservative Power in this vast *Systime* of things, which we call the *World*, and which does preserve and sustain it, and every part thereof, in Beauty.

Beauty, Splendor and Harmony, which living and creating power does never *stand still* or cease from generating and operating; for if it should, the whole Systime or Body of this World, would immediately fall and perish, as the Apostle *Paul* saith, without the Spirit, the Body is dead, and profiteth nothing.

The like is to be understood in the *little World* [Man;] all lively Motion, strength, vigour and beauty resides in the Spirit or Soul, in which there is no standing still, Idleness or Cessation, no more than there is in the *great world*; and as the universal Spirit or power of the Lord is always forming, shaping, and bringing to manifestation the hidden mysteries of Eternity and cloathing the various Spirits with Elemental Bodies, the like does the Soul and Spirit in *Man*, it is always in motion and generating, and as

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the Scripture ſaith of the wonderful and ever-bleſſed Creator, *That he ſlumbereth not, nor ſleepeth*: for ſleep does truly ſignifie death and weakneſs, and nothing ſleepeth but what is *mortal* and finite. So the ſoul and ſpirit in man ſleepeth not, as being the Breath of God and Eternal; for in God there is no Time, nor Seaſons, or diviſions of Time, as nights, days, years or the like, nor any uſe, as to himſelf, of Sun or Moon, but they are Creatures made by him for the Accomodation of this lower World, and the Inhabitants thereof, as St. *John* in the Revelations doth declare, ſpeaking of the *new Jeruſalem*, or Super-Cæleſtial Paradiſe, *There was there neither days nor nights, nor Light of the Sun or Moon, but the divine Power and Spirit of the Lamb was the Glory and Light thereof*: And this Glympſe of the ineffable Splendor he ſaw upon the *Lords-day* when he was in the ſpirit, not in

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the operations of the ſenſes of the external Nature or Body of this world, unto which the properties of the *natural ſleep* do belong; but the Soul or Spirit cannot *ſleep*, for then it could not be eternal, but when the Body and Senſes lie lock't up faſt in the Arms of *Morpheus*, then is the ſoul or ſpirit as it were unchain'd or unbound, as being free'd from the continual Interruption of the ſenſes and Earthly diſpoſitions, which whilſt they are waking, and in full ſtrength and vigour, do captivate the ſoul, and hinder its generating and progreſs in that manner, as it doth when the body is a ſleep or dead; for the *ſoul* of *man* hath ſo great Power, when freed form the Earthly Quality and heavy ſenſual power, that it can make ſomething where nothing is, and from the Repreſentations of Swords or Guns, Fire or Water, as real, when and where there is indeed no

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ſuch palpable ſubſtance, but it is real and ſubſtantial in the ſpirit, even as the good and evil words and works of men, ſhall be unto them in Eternity; their works do follow them, not after the manner of this world, but in the Spirit, yet real and eſſential. Now it is from the Soul or Spirit in man, which is the Image of the divine Eternal Spirit, and never ſtandeth ſtill, Sleepeth or Slumbereth, whence *Dreams* and all Nocturnal Viſions do ariſe and proceed; for whilſt the Senſes and Powers and Faculties of the outward Nature do ſleep, reſt or ceaſe from their Functions, the Soul and Spirit ceaſeth not from its operation, but goeth on forming, figureing, and Repreſenting of things as real, and ſubſtantial; for in truth (though ofttimes we perceive it not) and more often cannot remember particulars, yet when ever we ſleep

we *dream*; for you may as well imagine Fire without heat, Sun without Light, as to conceit that an Intellectual *Immortal Soul*, can for one moment cease from Actions suitable to its Nature,

But here some will be apt to object and say, *This is a strange Paradox; for if we always* Dream *in some kind or other, as often as we sleep, how is it that we but seldom perceive, or are sensible of it? Sure if the Soul and Spirit be as you teach, evermore busie in framing and representing of things, we should remember somewhat of the matter: whereas we sleep soundly for several nights together sometimes, and cannot remember that we had any Dreams at all.*

To this I answer, That the thoughts of worldly Affairs, and the intemperances most men commit in Meats, Drinks, Labours, Exercises and Passions, do not only becloud the Soul and Intellect, and over-

over-whelm their powers and operation, so that they cannot see or perceive any Cœlestial things with Clearness (as Experience daily proves they do the same things when we are awake) But also they cause Indispositions, breed bad Blood, impure Spirits, and *beclouded senses*, as well internal as external, and thereby enfeebles and destroys the brisk lively apprehensions, and stupifies all the Faculties of Nature, and particularly the properties of the *Memory* and retaining Power are so dulled and rendred fluid and oblivious, so as not to conserve any Impressions made thereon, as we see in *drunken men*, the next day remember none of those loud *Vociferations* and *mad pranks* they plaid over-night. And you may as well argue, That such lewd people did not commit any such Extravagancies, because very often

ten they are not ſenſible of them, after they came to be ſober, as to think you do not *dream*, becauſe ſometimes you cannot remember it when you wake. As the Diſorders you commit are greater or leſſer in reſpect of your particular Conſtitution, ſo is your perception of your *dreams* more or leſs, whence ſometimes you can repeat a whole long ſtory of the Repreſentations in your *ſleep*, with the ſeveral ſenſes, words and diſcourſes, &c. all clearly and diſtinctly; other times you have a more imperfect and confuſed Apprehenſion of particulars; and ſometimes there does remain only a bare memory that a dream you had, but the particulars are quite loſt or forgot; which was the caſe of King *Nebuchadnezzer*, Dan. 2. 5.

It is alſo to be noted, That the Spirit and Soul of a man by ſuch Intemperances as aforeſaid, is ſo debi-

debilitated and eclipſed, that the creative and generating Power thereof, does, as it were, looſe its ſtrength and vigour and thereby is made more groſs and ſtupid; ſo as that its ſight is not clear to perceive, ſo neither is its generative Faculty ſtrong and powerful enough to make ſuch deep Impreſſions on it ſelf, and on the Memorative properties of Nature as otherwiſe it would do; for the perfect memory of, and advantage to be made by *Dreams*, does chiefly conſiſt in the cleanneſs of the *Microcoſmical Temple* and the brisk livelyneſs of the Spirits of Nature, as well as an unpolluted Soul; for no man can behold with a clear ſight, and remember ſuch ſublime matters as thoſe of *Dreams* and *Viſions*, but ſuch whoſe ſouls are ſtrong and vigorous and do powerfully *Tinge* or *impreſs* the natural Spirits; and alſo, they muſt be ſuch as do abandon

Superfluities and Passions, which *Nebuchadnezzer* not doing, he therefore after he had seen a *Dream* or *Vision*, could not remember it, but said, the thing was gone and departed from him. Therefore such as would remember and understand the Circumstances of their *Dreams*, and make a due use of them, let them depart and separate themselves, from Intemperances, and Uncleanness, and as much as in them lies, from all the Furies and Passions of *Revenge*, *Hate*, *Sorrow*, *Love*, &c. which are apt to debauch and pollute the Intellect, that it cannot foresee any Cœlestial thing; for none but such as have experienced it, can know the wonderful power and vertue of Seperation and Self-denial from Evil, not only in its gross Acts, but also in its Protiatartick Causes or first springs and occasions, and how by degrees it opens a door, or gives advantage (if I may so

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ſpeak, after the manner of men, in ſo ſublime a matter) to the Spirit of God to open, ſhew and manifeſt the hidden Myſteries of his Kingdom, which does always teach every one according to their reſpective capacities; and as each man does continue in *Separation* from the Impurities of the *Fleſh*, the *World* and the *Devil*, and is found proceeding in and preſſing on by *ſelf-denial* towards the price of our high-calling as it is in our ever-bleſſed *Jeſus*.

This is moſt apparent in the firſt work or beginning of each *Chriſtians* Regeneration, or new birth, whereby he Infrancheſes himſelf from the world, and all its *ways*, *works*, *words* and *deſires*, and begins to aſpire towards a City made without hands, and to be *Endenizon'd*, or made a proprietary in the new *Jeruſalem*; as every one upon a Conviction in his Conſcience of Evil, does actually cloſe with that Conviction, and Seperate

perate himſelf from his former ways and practiſes, ſo his Eyes become open'd more and more to ſee the hideouſneſs of that evil, or as the Apoſtle ſpakes, *The ſinfulneſs of Sin*, whereas before he was not able to apprehend it to be ſo groſs an *Evil*.

Hence it is that moſt men in the beginning of the work of Gods Spirit on their ſouls, are much more *humble*, more *fearful* and *thoughful* of committing *Evil*, and far more *zealous* than afterwards. The Reaſon whereof is clear, *viz.* ſo long as they remain'd truly ſenſible of their former Evil ſtate, and keep continually preſſing on towards *Virtue* daily denying themſelves of their former *Superfluity* and ſubduing their ſenſual Appetites and Affections, keeping both Body and Spirit cool and clean by *Abſtinence*, *Temperance* and *Purity* in *Meats*, *Drinks*, *Exerciſes* and *Communications*, they thereby feel and find a daily Growth and

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Increaſe of Vertue and Manifeſtations of Grace. But if once ſuch ſhall ſet up their reſt in External Forms and Modes of Riligion, and therein begin as it were to ſtand ſtill and ſatisfie themſelves with their former Attainments and Separations, which might be excellent in their day and time, and the only means the Lord then uſed to lead the *ſoul* to *vertue*; I ſay, when any ſhall fall into ſuch a ſlothful ſtate, they will in a little time find that ſaying verified in their ſouls, *That not to go forwards, is to go backwards* and loſe all their inward ſpiritual ſtrength, which is divinely ſignified by our Lord in that parable of the Servants, and the intruſted Talent, he that carefully laid it up in a Napkin, ſet up his Reſt with ſuch a portion of Grace or Light, and indeavour'd not to augment it, is condemned; and 'tis added, that from ſuch an one ſhall be taken, even that which he ſeem'd

to have, and so Christians came to wither and languish, like a Tree that is lapped at the Root; and then they sensibly decline and Apostatize, or at best do only retain the Complemental outside of Religion, and do indeed keep in memory their first good state, which can no more nourish their Souls to a Spiritual Life and Growth, then a mans bare thinking upon or boasting of a good wholesom meal he made a week or fortnight agon, can support his outward Body in strength and vigour.

Whereby 'tis evident there is no such thing in God, nor his wonderful workmanship [Nature] as standing still or Cessation from working; and therefore the illuminated Apostle admonishes the Antient, Christians, and in them all others in succeeding Times, to press on towards the mark of their high Calling

Calling, and greater diſcoveries of the *divine Viſion*. And this was after they had ſeperated themſelves from groſs Evils and ſeveral Vanities of the world, and obſerved many of the Commands of God, and lived in the Forms and Rites or Ordinances preſcribed unto them by the moſt holy Spirit of God, yet all this was not Sufficient; Tabernacles were not here to be built or reſted in, though *Moſes Elias* and our Lord Jeſus Chriſt himſelf, by a wonderful Tranſfiguration had imparted a peculiar Glimps of Glory, they muſt ſtill zealouſly preſs, or elſe their eſtate would become degenerate, and ſo they have need to enter into, or lay again their firſt principles, or outward Forms, whence it appears there was ſtill as much need of *Self-denial*, *Seperation* and *progreſſion*, as there was the very firſt day on which they incli-

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ned or hearkned to the *Voice of Wisdom*; for want of which, many, after 20 or 30 years *Seperation* from the world (as they call it) contenting themselves with their first beloved Forms (which in their time were good) are not half so good *Christians* as they were the first moneth they entred into such or such a Religious Profession or Society.

The Reason whereof is, because as men by *Abstinency*, *Seperation*, *self-denial*, and *pressing forwards* after *Vertue*, do by degrees obtain *Strength*, *Wisdom*, *Understanding* and Clearer Sight, as every one is obedient and capable; so on the other side, such as give way to *Evil*, are by degrees and the continual workings of the Spirit of Error, made more strong in *Evil* and *Wickedness*. And as the former by Vertue and Purity give advantges to the good Angels and Spirits to

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have communications with them, who are always ready to unfold the Misteries of their Kingdom to the sober and clean of Heart; so the latter do by their Voices powerfully attract the bad Angels and Spirits, which do teach and strengthen them in Evil. And therefore those that would have the company of the good Spirits and Angels by day, and their Communications by night in *Dreams* and *Visions*, and desire to retain the Forms and Figures represented, with the *Interpretations* thereof, and not to be subject to *forgetfulness* and *stupidity*, let them observe the Rules of *Cleanness*, *self-denial* and *Seperation*, and contially, even as at the first dawning of the day, press on towards *perfection*, having always a well-prepared Temple to receive the sweet influence of Gods Spirit and company of good Angels,

or their Communications after a Spiritual way; for as those *blessed Intelligencers* are *administrating Spirits* to God primarily, so in the second place, their delight is to do good Officers to all the faithful Servants of God, thereby advancing the praise and glory of the great and All-creating Jehovah Æ-lohim, Blessed forever

This is a Lesson which every one ought to be sensible of, and endeavour to learn, and which, if duly regarded, then most people, whose faces are looking *Si-on*-wards, would have more serious thoughts, and greater esteem for the *Visions of the Night*, and the most wonderful and hidden Conversations thereof; for if mankind were sensible of these sublime Truths, and the wonderful power of their own souls in such cases, it would beget an awful Dread, or sober and Tremendous

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Considerations and Contemplations, which would not only invite the Courteous Communications of Benevolent Spirits, but so still and prepare the *inward Man*, and all the noble Faculties of *Nature*, as to render them capable of retaining such abstracted *sights* and *Manifestations*, whereby they would take some Root in the understanding, and so make Impressions on the Spirits, and thence blossom forth, and grow up to very happy fruits, both for encreasing good and eschewing Evil. So great is the power of Sobriety, Temperance, Cleanness and Self-denial, as being most sublime and elevating Vertues, and a great help to make men happy, both in this World, and that which is to come.

Therefore it is highly convenient for every one that applyes his Thoughts to this Science of *Dreams*, or indeed to any sort of Knowledge,

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that is truly Philoſophical and Divine, to be ſerious and ſober, and to learn firſt the myſteries of his *own World*, before he lets his Eyes and Imaginations ramble into, or gaze after the Wonders or Vanities of the great *External World*, being certain of this, That if he do not in ſome competent meaſure *know himſelf*, and continually endeavour the Advancement and Encreaſe of that Knowledge, he will never come to underſtand any thing without himſelf, as he ought to do, much leſs enjoy the participation of thoſe *Miſteries* of which we treat in this Diſcourſe.

CHAP.

CHAP. IV.

Of the particular Causes of Dreams, *how they proceed from a* Threefold Radix: *Of the several Kindes of Astral and Complexional* Dreams.

IN the former Chapter I acquainted you with the General or Universal Reason of Dreams, *viz.* Because the Soul or Spirit of Man, being the Image of the Immense Creator, and Epitome of the whole created Bulk of Nature, it so far resembles Him that never slumbereth or sleepeth, as to be always active; for in the adoreable divine Architype though there be no variation, or shadow of change, yet there are perpetual Emanutions of Beneficence, and reflected Ideas of Love and Complacency.

But now from this prime *procatartick*

extartick or original *first Moving Cause*, we must descend to *others* more particular and *Immediate* which influence the Soul this or that way in its *Formative Activity*, and *individuate* its *operations*. And these occasional Impressions, as they Cause very different Representations to us in our sleep, so they are in themselves very *various*, For,

1. Some Dreams proceed from the Constitution or Complection of each particular person.

2. Others from his profession or course of Living; those things which he is most earnestly intent upon, or concern'd about in the day time.

3. Others are occasion'd by the influx of the Planets predominate in his Nativity, or at such or such times by Direction, Transit, or the like, if we may believe the notions of Astrologers, whose science as far as modestly it con-

contains its self within the Bounds of Nature with a Resignation alwayes to the over-ruling Pleasure of Omnipotency, seems not altogether to be contemned.

4. Other (Confused) Dreams may arise from unfit Diet, or Medicines, which sending up abundance of Vapours to the Brain, (the Throne of the Understanding) and beclouding the Spirits, (the proper Vehicles of the Soul) it follows, that abundance of vain Images must be represented; but these are alwayes disorderly, and without Connexion, as is experienced by drunken and gluttonous persons, and men in Feavers and the like.

5. Others are injected by Evil Spirits, who as they are malitious and envious to the highest degree, so being Angles of Darkness, where they meet with Darkness, both internal and external, that is, a Body clogg'd with superfluity, and a Soul contami-

nated with Vices and Enormous Affections, as with Luſt, Covetouſneſs, Revenge, &c. they are thereby ſtrengthened to an advantage of inſtilling their ſuitable Temptations.

6. Some *Dreams* are by courteous Viſits of good Angels with that way (moſt ſuitable to their Spirituous Nature, and agreeable to their next Neighbours, human Souls, who ſeem to differ from them gradually, rather than Specifically) chuſe to Communicate with us, thereby often forewarning us of impending dangers or inſtructing us to ſome eminent advantage, if we have the diſcretion to make uſe of thoſe precautions.

7. It ſometimes pleaſes Almighty God, in a ſpecial and extraordinary manner to reveal his ſecrets to thoſe that fear him, by Repreſentations in *Dreams*, which

then are more uſually called Viſions, to difference them from the other kinds.

Now though we ſhall occaſionally here handle each of theſe, yet to avoid prolixity, I do conceive we may more briefly reduce all Dreams to a *Three fold Radix*, or Original, according to which the three fold grand Principles carry the upper dominion in the Centre of Life, or *Will-Spirit*, in each perſon, that is to ſay, they proceed either from the *Sidereal* or *outward Principles of this world*. Or ſecondly, from the *dark Wrath* or *fierce fiery Life*. Or Laſtly, from the *meek friendly divine Principle* of Love, which of theſe three does predominate, of a ſuitable Nature and property ſhall your Dreams be. As for Example:

1. If the *dark, wrathful, fierce, keen principle* bear ſway, then the noe-

turnal Representations are Dark Melancholy, Fierce, Frightfull, and the like.

2dly If the middle uniting Nature, or Friendly qualifying Fountain of divine Light do hold the chief dominion in the Life's Centre, then the Dreams are more Essentially pleasant and delightful to the Soul, and oft-times many *wonderful Secrets* are revealed, and *impending Dangers* foretold in a Figurative way, easily deciphered or understood by a well prepared mind. But,

3dly, If the principle of this outward world, and the Business or things thereof do bear sway and carry the supream Government, as it generally happens amongst men, that lead a meer brutish and sensual Life, and indulge themselves in *Vices*, Superfluities, and the Vanities of the world, then the *Dreams* are full of Idle Phantasies

ſies: confuſed Mixtures of outward Affairs and things belonging, or relating to what each man is concerned in, or buſied about, and theſe are apt to be forgotten, or ſo darkly repreſented, and imperfectly remembred, that they adminiſter very little uſe or benefit to thoſe that receive them, unleſs they were before hand made ſenſible of that *ill Conduct* of their Lives which occaſions them, and thence would be perſwaded, by a total change of their Manners and Converſations, to improve and fit their ſpirits for better and more advantageous Communications.

As for *Complectional Dreams*, they proceed from vapours flying up from that Humour which is moſt predominant in the Body, unto the Brain, and thence Imagination with Repreſentations ſutable to ſuch humour; As perſons of a

Sanguine Complection, or in whose mass of humours the Blood bears sway, have generally pleasant chearful and delightfull *Dreams*, *That they are in Merry Company*, *Entertain'd with Musick*, *Converſing with Perſons, fine, beautiful and obliging*, *dreſt in ſplended Robes*, and the like divertive objects.

Persons of *Cholerick* Complections dream of Anger, Wrath, Brawling; of Quarrelling or Fighting; that they use some violent motion or strugling; that they meet with Bears, Lyons, Dogs, or the like, and are in danger to be hurt by them.

Such in whom *Melancholy* abounds, are continually disturbed with frightfull Phantasies and Ideas full of Horror, of being surrounded with Darkness, or confined to some close Dungeon, left alone in a Wilderness, oppressed with Poverty, Want and Dispair, ready to be torn

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to pieces with evil Spirits.

Lastly, The *Phlegmatick* person is less apt to remember his *Dreams*, but they are generally about water, fear of falling from on high down into some great River, and being drown'd, or the like.

As these several *Humours* are more or less mixed or prevailing in any persons Constitution, so his or her common ordinary *Dreams* will be diversified accordingly.

The same in effect is to be observed in *Dreams* that are the effects of *sidereal Influences*, they carry with them the resemblances of that Planet from whence they proceed. As,

1. If the *Saturnine Property* carries the upper dominion in earthly Signs, then the *Dreams* are sad, dull, heavy and frightfull, fill'd with fear and sorrow.

2. If the *Martial*, or fierce Fire have the chief Government, then

the *Dreams* are Fierce, filled with Wrath, Passion, Fear and Trembling, Amazing and Affrighting the outward Body, insomuch, that not unfrequently, such *Dreams* do, by their Horror, awaken the person from his Sleep, and cause all his Limbs to tremble for fear.

3. If the *Jovial* nature do predominate in the Centre of Life, then the *Dreams* are more mild, grave and moderate.

4. If *Venus* carries the dominion in the Complection, then the *Dreams* are pleasant, delightful and amarous.

5. If *Mercury* have rule, then your *Dreams* are mixt, various, and oft-times confused.

6. If *Sol* bear sway, then your *Dreams* are apt to be of great Light, Honours and Dignities, or of Splendid and Magnificent things.

Lastly, If the *Moon* predominate, the *Dreams* are confused, un-

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constant, mixt with Truth and Falſhood.

So that if men would but turn their Eyes inward, and learn to know themſelves, and the Principles and degrees of their own nature, every one might in a great degree underſtand from what Radix, and Property of nature each Dream proceeds, and takes its Birth, and conſequently know their own Complection, and likewiſe what Principle or Quality, Good or Evil does carry the upper dominion in them; ſo that there would be much teachableneſs in *Dreams*, as they are derived from, and demonſtrate what property of the ſeven-fold nature has dominion in the Soul.

CHAP. V.

That Dreams *are a Figure or Resemblance of the Condition of Souls after Death, &c.*

BY what has been said it partly appears, That altho by the degeneration of Mankind, instead of observing and noting the nature of those things, *Dreams* are become a *By-Word*; and serve only to be derided and scoft at, yet essentially, and in themselves unto the wise, and well-minded, they may discover great *Secrets*, both of Time and Eternity; which will further appear, if we modestly consider, that there is scarce any thing that yields so true and great a figure, or similitude of the condition of the Soul after Death, or in the state of Separation, as *Dreams*.

For

For as *Death* is a full Period to all the Senſes and outward Faculties of the Humane Life, the very ſame is *Sleep*, during the time thereof; for if a man ſhould ſleep ſeven or eight dayes, nay, if poſſible ſeven years, when he awakes, it would be no more to him then one night: By this it doth plainly appear, that *Sleep* is a *Temporary Death* to the Senſes, where no diſtinction, length or ſhortneſs of Time is meaſured. Therefore in *Sleep* all men are, as it were totally dead, as to the ſenſitive and diſtinguiſhing power of Nature and the time paſſes away as if he were in Eternity, inſenſibly to all the outward Properties; for what happens to the Soul in *Dreams*, is ſomewhat like, or a notable Reſemblance of that which attends it in its ſeparated eſtate, whether in the Good or in the Evil.

Thus in Dreams the ſoul enjoys

a more compleat and unmixed pleaſure and delight, than is poſſible for any perſon to enjoy when awake, and in the uſe of the perfecteſt Senſes; for then in the height of his Complacency, fears and apprehenſions of loſing the pleaſing objects, or jealouſies of others ſharing with him therein, or one thing or other is apt to crowd in and interrupt his Joy. But in many *Dreams* the *Horizon is all Light*, and clear, no Cloud to be ſeen, and the whole ſeems to be ſo real, that nothing we poſſeſs in this world can for the time be more; inſomuch, that theſe Joys, and delightful Tranſports do oft times awaken the ſenſitive power of the outward Nature, the thoughts and Conſideration thereof is very delightful to the mind even after the waking of the Body. As on the other ſide, *Evil Dreams* cauſe

ſtrange

strange Trouble Fear and Horror to the Soul, it apprehends it self to be in real danger of drowning, falling, killing, being run through with Knives, Swords, and the like; falling down from precipices, being in pain, anguish and agony, and many other things of that kind; which do all arise from the awakening or kindling of the wrath and fierce poisonous Nature or Central Fire, which cruel fears and pains are real and essential to the Soul, as the Body or Senses are dead or asleep (which is as it were, all one) and yet there is no material thing neer them, that can wound or hurt them. So great is the power of the Soul when it has either wholly, or in part, for a small time, quitted it self from the operation of the Senses, that it can make something where no thing is, and create either Grief or Sorrow, all according to that Principle or Form that

that is chief in the Government of the Soul. For as that is quallified, ſuch is the nature of thoſe *Ideas* that are generated, and the *Phantaſies* ariſing either of joy or fear, as the Radix ſtood in Equality or Inequality, for in the ſeperated ſtate, whether in the Bliſs or the Curſe, there is no Matereal thing, that can hurt or afflict the *Soul*, but only its own Imaginations or *Turba*; and what it forms unto it ſelf in the principle of *Evil*, in which it ſelf is comprehended, being the Root and Fountain, whence all *ſorrow* and *fear* takes its Birth. As on the contrary, thoſe that are comprehended in the bleſſed Fountain or friendly principle of *Light* & *Love*, their Joy & Pleaſure does ariſe, and is continually generated from the ſame principle in the Spirit, and is real and eſſential, beyond all outward Enjoyments, or what can be apprehended, becauſe none in the Body can have the full enjoyment

joyment or true ſenſe of it. For that property or principle man has precipitated himſelf into, and which has gotten the upper dominion in the Soul, From the very ſame principle after death does proceed, and is generated either his Joy or Sorrow according to the degree and nature of that Form, and as it is more or leſs kindled in the good or the Evil, whilſt the Soul remain'd in the Body.

Which is a great Figure and true ſigne, that the Souls and Life's-Spirit does burn or qualifie between the wrath, and the noiſes and buſſle of this world, and acts or Suffers as it is tinctured and impreſſed; for every property and principle doth contain the true nature of *the whole*, and therefore has wonderfull power and efficacy to generate and form ſtrange unheard-of things to the Imagination.

For

For which cause many persons dream of, and see such strange things in their sleep, as they never beheld nor thought of when awake, for the formings of the predominate principle in mans soul are beyond all *humane Number*: Now let us suppose a man in a terrible Melancholy frightful Dream, were never to awake, but to continue eternally in this imagined Agony and Dread, what a disconsolated State and Condition would this be to the soul, where all these fears and troubles are apprehended to be *Essential*, as indeed they are during the Sleep of the Senses. But when the Soul is thus perplexed, and in this terible fear and horror, it violently seizes on the Body, as its *Natural House*, and with its fierce motion *awakes* it, and causes the very flesh to tremble, and then the Soul or Spirit is glad and rejoyces that it hath escaped those dangers it apprehended

heeded; whereas if it had not been cloathed with an humane Body, it would have been destitute of any such refuge to safe its self, as Soul are after Death.

Dreams and *Visions* are incorporeal, like the *Soul* or *Spirit*, and the Joy, Pleasure, Trouble, or Sorrow that is apprehended, is as *Essential* to the Soul as any sensual pleasure, fear or grief is to the Body: And what we have said of the Kingdom of Darkness, Sorrow and woe, the like is to be understood in the Light and Blessed Kingdom of Heaven, where the *Paradisical Joys* are incorporeal, or else the beautified Inhabitants could not have any pleasure in, or *Simile* with them; for when the body is dead, and the Soul separated from it, then all incorporeal things became as substantial as material things do to the Body; and the Seeing, Hearing, Smelling, Tasting and

Feeling, his as *real* and essential to the Spirit, as all sorts of gross substances are to the outward senses; and during sleep, the Soul is as it were seperated, and as if it were in Eternity, does really enjoy pleasure or pain, according to that principle that predominates therein, whilst the Body lies as it were dead, and also all the senses not at all concerned with, or capable of those sights, pleasures or sorrows; but oft-times the Soul or Spirit being affrighted with hideous apprehensions, and dangers, or too highly lifted up with *Joy* and Delight, does return and seizes the Body, and awakens the outward senses, which immediately puts a period to the Joy or Sorrow, Grief or Pleasure, and they seem to the outward Sense and Reason, as if there had not been any such thing, but all had been a Romance or Illusion, for so it may well be appre-

hended

hended by the senses; for the immaterial world, and the wonders thereof are as nothing to the material, there being such a vast gulf or difference between the internal and external principle of each, and yet they are very near each other; but one is Corporeal, the other Incorporeal, therefore the latter hath no *Simile* with the outward Senses; but on the other side there is a great *Analogy* and *Similitude* between the internal World, or *Incorporeal Beings*, and the Soul and Spirit of Man.

CHAP. VI.

How departed Souls Communicate with Persons living in Dreams, *and sometimes in* Apparitions; *The Converse of good and bad Angels with men, how promoted*, &c.

BY reason of that Affinity or *Similitude* between incorporal Beeings, and the Soul of man, mentioned in the last Chapter, it comes to pass, that Souls departed or seperated from their Bodies, (which divorce, we call *Death*) do often Communicate their desires, and reveal various Secrets unto their Friends; for Dreams are Incorporeal, and the Souls deceased have no other way to impart their Secrets, that is so familiar as this, except some few, who at their Death are greatly affectionated to Wife and

and Children, or the like, and dye with a strong desire of revealing something that lies hid, or to manifest their affections to their surviving Friends, and these sometimes do it by assuming an aireal Body, and appearing Affections, being the chief general Cause of Apparitions of Souls departed. But then the will and desire must be very strong and powerful at the departure of the Soul from the Body, or else it cannot cloath it self with a sidereal or Elemental thin Body, for the External Eye cannot see any thing but what is like it self, or compounded of them same Elements, and there is great difficulty for any Soul to cloath it self with a material Body, neither indeed can it be done, if the Affections and desires be not wonderful strong and powerful.

Which shadow or *thin Body* continues no longer than the Radical

moisture in the deceased Body does in some degree continue; for as the moisture and matter of the Body does waste, so the Apparition or *Ghost* does grow weak, and at last vanish.

For the Soul cloathed it self by the help of the matter contained in the Body, which is done by a sympathitical Operation between the External, and Internal, for there is some likeness or Relikes of the Spirit remaining in the deceased Body so long as it continues moist and full of matter, for if it were not so, it were impossible that any Soul should appear in any Body or shape either humane or Beastial.

Therefore it was that some of the Philosophical Antients commanded the Bodies of the dead to be burnt to Ashes, which did totally destroy the *Humour Radicalis* or Spirit of the external elemental Nature, thereby perventing such *Apparitions*, as we

are speaking of, and hindering Souls from Cloathing themselves with thin Aireal Bodies, which they can do only by a Sympathetical agreement between themselves and their old Houses, the deceased Bodies. For if the Soul departs from the Body, filld with Affections to external things, be they what they will, then finding it discomposed and disquieted, it longs after its old Body or House, and by *Simile*, and help of the Fluid Humours and Spirits yet remaining in the Body, it attracts a subtle matter, in which having vested it self, it becomes to outward view Corporeal.

But if the Body should be consumed by Fire then the Spirit or Soul would be prevented wholly of matter for this Sidereal Cloathing; And therefore this way of burning the dead Bodies, was practised, as in divers other Nations, so also in *England* in former Ages; for then

it was more frequent for departed Souls, as also for divers other sorts of *Spirits* to appear to the living, than of late years (for some Reasons which I shall not stand to insist upon, or explain in this place) And therefore they did consume their dead Bodies with Fire, by which there was an immediate and full Separation between the Body and Soul, and no simile remain'd, and consequently no matter could be attracted or coagulated for the formation of such *Spectre's* or *Apparitions*.

For the like Reason (we may note by the way) that the first *Midwives*, and Directors of Women, after Delivery, ordered the After-Birth, with Consumption by Fire, to put a period to the Atomes or subtle Spirits that can and do powerfully penetrate all Bodies; for they are so subtle and quick, that nothing can hold or hinder them from returning

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to their *Centers*, but only the Annihilation of the whole. But it is further to be observed, That all Midwives ought to let the *After-Burthen* be through cold before they burn it, or else the fierce surprisal which the Fire makes upon the Spirits, will force them back to their *Center* whence they proceed, with a Rapid motion, and carry with them the hot sulpherous Atomes and Particles of the Fire, which in some Complections will wound the Health, and oftimes cause Fevers, and unnatural Heats and Indispositions, and more heat the Milk by simile; These things are seldom considered, and therefore the Evils thereof are the ofter felt.

But to return from *this Digression* (wherein we thought it not unfit to point out briefly the Nature, Causes, and Manner of Souls appearing after Death, which sometimes happens where the affections

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are exceeding violent, as aforesaid) it is *far easier*, and more familiar for the deceased Souls to communicate their secrets to their living Friends in *Dreams*, then to appear thus in external Forms, by cloathing themselves with thin Elemental Bodies; for men in *Dreams* are nearer unto the condition of departed Souls then when awake, and therefore they can with ease, and great familiarity discourse, and reveal their minds unto them, more especially, if there were a simile between their spirits, or if there was a hearty Love and Affection whilst they lived: For all the time the Body sleepeth, it is as it were dead, and ten hours is but as one minute, but the spirit and soul liveth and acteth, and seeth and apprehendeth things as if it had not any earthly Body, but were already in Eternity; for near and afar off is all alike unto it, it can as easily visit remote Countries and

Regions

Regions beyond the *Equinoctial* or *Tropicks*, as a mans own House or Garden; it can sink it self into the deepest of Depths, and also sore aloft and range through all the Celestial spheares; the Etherial Spirits of men being thus *volatile*, and busie when the outward body or senses are dead, or, (which is all one for the time) *asleep*, the Immaterial Beeings, or seperated Souls being of an *homogenial* Nature, and like state, can easily hold communication therewith by such means as are proper for the intercourse of such spirituous Essences, especially if before the Death of the Body there was something strongly impressed on the Spirit of the deceased, which proves very burthensome until they have by some means revealed it to those to whom they had a desire to impart it before their Death, but by some accident were prevented, or where there is some great sympathy

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or similitude between the Soul of the deceased, and the Living, and for this last reason, the Souls of strangers sometimes do make application to such sympathizing Souls of the Living whilst the Body lies asleep, and reveal great secrets, or foretel them of things sometimes good, and sometimes evil, that are likely to befal them.

But there is such a vast disproportion between the Incorporeal Beings, viz. Souls departed; Spirits and Angels on the one side, and our outward material Senses and Reason on the other, as makes all these *Wonderful* mysteries that happen to man of this Nature appear but as meer fantasies, shadows or Vanity, and therefore this secret spiritual converse, and real Communications of Souls are derided in the highest degree, which unbelief and contempt doth drive away and cause a seperation of the Souls of the deceased, as

also of all good Spirits and Angels, which otherwise would be more prompt and ready to such Communications, as being forward to serve, help, and enlighten those that are sober, and well-minded, and such as believe, and are sensible of those wonderful things, and mysterious Impartments; for a strong Faith, firm desire and belief, viz. when the Spirit or Soul is delighted in the Consideration of this spiritual discourse and converse, does naturally attract and draw the internal powers, Souls, and good Angels, and causeth them to delight to accompany men, both sleeping and waking, defending them from various dangers and troubles, and ready at all times to reveal and foretel them of future things, but on the contrary *Incredulity* with vain despising Discourses do potently drive them away, and causes, as it were a total separations, so that there seems to the outward senses

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and Reason of most men that there is no such thing, but all idle vain Conceits; so greatly is mankind depraved, having by vanity and carnal apprehensions put out the inward Eyes of his intellectuals, so that they are to him but as idle imaginations.

But the Records of sacred Truth do assure us, that most of the Sober inlightned men in former Ages, were sensible of this secret converse of Angels and Souls, and had mysteries revealed to them from God, and his ministring Spirits, in Dreams and Visions, as appears in the holy Scriptures, of which we shall take a particular survey in a Chapter by it self.

But now mankind's frowardness intemperance and incredulity have so estranged those holy powers, good Angels and Spirits, that they cannot come near man, to reveal unto him the secret mysteries of their

their Beeings and Conditions, or foretel him either Good or Evil that shall happen unto him; for a firm Faith in God, and frequent meditation on those sublime things have a wonderful power sympathetical inclination and attraction on good Angels and Spirits of all offices and kinds; for all things both in the material & immaterial worlds have that secret communication and operation by likenesses; for the nearer we resemble, and become like the good Angels, they are the more ready and prone to serve us, this being the sympathetical drawing, which is the way of God in nature, for every thing doth incorporate with its likeness, and by a secret agreeable power, each thing is ready to strengthen its own Property, having the Key in its self, that can open the Gates of its own Principle in all other things, both Heavenly and Earthly; for they

they all flow from the two grand principles, viz. Good and Evil, and which soever of these two a man suffers his will to enter into, that property or principle gets the dominion and chief goverment in the Soul; and if it be in the evil or fierce wrathfull principle, then the Spirit and Soul by way of desires and imaginations penetrates all Elements, and things both external and internal, and whereſoever it finds matter capable, or disposed to receive them, it incorporates, and with highest diligence indeavours to destroy its contrary, viz. all Goodness and Vertue. And thus men are rendred fit and capable to be the companions of, and have society or secret communication with evil Angels and spirits, there being often internal agreement and compacts bewteen the Souls of men and evil Angels by way of Imagination and desires in the very center of their lives; which very

very few persons are sensible of, though subject unto, and consequently cannot comprehend from whence those multitudes of evil suggestions, desires and vain imaginations, where-with they find themselves incombred, do proceed; for whosoever suffers his will and strong desires to enter into the fierce violent envious wrathfull original spirit or property, has unity with, and becomes a Companion of all evil angels and spirits, whence do proceed those wonderfull troops and numberless swarms of vain thoughts, imaginations, desires, words and actions, being the very dictates of Devils.

And from the same black Stygian fountain do arise that wonderful subtilty and cunning, and those strange unimaginable inventions of evil words, acts and vain plays, so various, a sober man would think it impossible for men to be so strong,

ready and cunning in the doing of evil; hence the old deceiving Serpent is said to have been more subtil then any beast of the field, *Gen.* 3. 1. And our Lord Christ tells us, that the Children of this world (the race of *Cain* and sons of *Belial*) are wiser (that is, more crafty and full of inventions) in their Generation then the Children of Light, and so the Apostle *Paul* calls *Elimas* the Sorcerer, *O thou full of all Subtilty, and all Mischief, thou Son of the Devil, and Enemy of all Righteousness*, Acts 13. 10. for as man is various in his central ground as to inclinations, dispositions, love, hate and the like; so various also are the evil angels and spirits; whence we read their name is said to be Legion, because they are many; so that whatsoever a man inclines to, or awakens in his will and desires, whether good or evil, there is presently a spirit

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or angels of the same property, ready and prompt to execute, and put into practice such his imaginations, and to incline, and urge him forward in the thing.

But these sublime Matters are understood or considered but by very few; and therefore I would intreat my Friends, and all that are of humane Race, seriously to ponder in their Minds, from what Fountain, Principle and Ground that great Variety of Dark Vain and Evil Thoughts, Imaginations, Words and Actions do proceed; of which, some few I shall set down for an Example, or Looking-glass to the considerate Reader. As first, in Child-hood, for to wish to be Kings and Emperors, to have brave Houses, and costly Furniture; to have gay Clothes, and think that whoever meets one, does, or at least ought to admire an Ass for his golden trappings; to desire Af-

live idlely, and spend all ones time in eating, drinking, sleeping and playing: And as people attain to maturer Years, to wish and desire, a great deal of Mony and Liberty, to have Variety of Women; to exceed all others in Evil Mischievous Arts and Sciences, to Hurt, Kill and Murder all such as shall Offend them. For a Man secretly to wish his Wife dead, that He might have another with more Mony, to contrive how to Circumvent another in a Bargin, or Defraud him of his Inheritance or Right, by colour of Law, and then to boast of our Wit and Cunning in doing it, for a man to design himself an Universal Empire, or the Government of the whole world, as some Princes have done, and sacrificed millions of mens lives to that conceit. These and the like strange Evil, and most abominable Thoughts, ginations and Desires bubble

up

up in, and have poſſeſſion of moſt mens Minds, even to the day of death, which do all ariſe and proceed from the poyſonous Root, by the Promptings Inſtigations and Ingections of the evil Genij, which are like ſwarms of Bees in and about man, if he ſuffer his will and deſires to enter into their Principle and Property, which is to do Evil, and only Evil, and that continually: Others there are, whoſe deſires are not ſo far engaged upon Notorious Wicked Objects, but rather amuſe themſelves with Vanities, and Things which they conceit to be Innocent and Indiferent, as an over care of being well ſpoken of in the World; and therefore ſtudying Complements, and Civilities, to procure Eſteem, pleaſing themſelves with fine Buildings, and dilicate Walks, and Gardens, doting upon a brave Horſe, or a Dog, or placing all their Af-

fections, Delight and Joy, in some one particular Child, or the like.

Now when any one doth thus inordinately take pleasure in such things, he or she will continually be incouraged, and prompted forward by evil Angels, and Genii, of a middle Nature, that are indued both with the property of the inward and outward Principles, having as it were an equal mixture, of both which diligently attend the Motions, Actions and Inclinations of each people, incouraging and making them strong and fixed in their way of Vanity, and when ever they go about to do an Action that in it self is good, they suggest something that may mar and spoil it by circumstances: As when they give an Almes, they tickle them with a conceit of Glory, and so they do it not for Gods sake, that hath commanded it, but

to be seen, and praised if men; if they are abstemious, these ill spirits recommend it, not as a necessary Vertue, but as it saves their money, or preserves their credit, and so in all other like cases.

Others by Complection, or Education devout, having entertain'd, and suffered their desires to enter into Superstitions or limmited sowr harsh forms of Religion, immediately they are attended with an evil Genius, or Angel, that increaseth their peevish mistakes under a notion of Zeal, so that at length, for a Lye and vain superstitious idle Fancy of another mans, they will both suffer death themselves; and when they most cruelly murder their Brethren that will not, nor cannot believe as they do, they think they do God good service, witness the daily Practises of many Turks, and others.

So Great, Strong and Wonder-

full are the sympathetical opperations of evil Angels, and Spirits, on the souls of men, that whatsoever any person inclines to, or what Principle or Property soever is awakened, or gets the Government in the center of his Life, or that the same does naturally invite, or attract, a Genius or Angel of a suitable property, which does diligently wait upon him, or her, so long as they shall continue in that state; But if the will (which indeed is the *Primum mobile* in man) turn it self away from that, and enter into another thing, then the Government of that Genius, or Angel, grows weak, and another takes his place, according to the nature of that thing the man is inclined unto; for no sooner can a man fix his thoughts and desires strongly upon any thing, but a genius is presently at his Elbow, and ready to suggest an increase of

of the same longing, and prompt him to put his Imaginations into Action.

CHAP. VII.

Treats particularly of the Offices rendred to men by good Angels: the grounds of mixt Thoughts and Actions: the Shapes wherein Good and Evil Angels appear, or represent themselves; and the Reasons thereof.

WHat we said of the Evil Genii, is likewise to be understood of good Spirits and Angels, in a contrary manner; for they are no less ready and diligent to attend all people that are soberly and innocently inclined, and do dictate to them Vertuous Things and Ways, and do mightily strive for, and defend all the Children

of

of Vertue and Piety, against the assaults and stratagems of evil Angels, not only in an incorporeal way, but also outwardly, as to the Body, preserving them from being Drounded, falling from High Places, being Killed, Robbed, Beaten, Mislead, and an hundred such like Mischances.

Also it is to be noted, that there do arise great Tempest and Troubles, in mens Souls and Minds, through the Strife and Contending of the good and evil Genij, and Angels, for Superiority or Government; whence do proceed that strange and otherwise unaccountable Variety of mixed thoughts and imaginations of both good and evil, so that sometimes, when a man has as it were just concluded to do an evil action, the good Genius, or Angle, comes in with a powerful admonishment, but with a gentle soft, and as it were still voice, saying, Do not

this evil thing, and this doth prevent many great outrages and cruel mischiefs amongst men, for all men that are not as it were seared up, and as it were captivated in the fierce Wrath, & poysonous Principle, when they incline or attempt to commit evil, do find some checks, or reluctances, and experience the effects of a struggling, or counter ballancing in their Souls, between the good or evil *Genij*, or Angels, and which soever of the two the will gives up its assent and consent unto, that carries the day, and proceeds as in triumph to the Action, whether good or evil.

Thus sometimes a man going about his occasions, shall have strange, and most wicked thoughts and imaginations injected, or darted as it were into his mind, without any premeditation, consideration or sensible occasion, and then presently he shall have an opposite thought beam'd

beam'd in from the good *genius*, which does Moderate, Allay, and put a stop to the evil Ones; and thus a multitude of surprising imaginations, both in good and evil, attend mankind, by the dictates, Gleams, Rayes and Influences of *Genij* or *Spirits* which are of very wonderful consideration and moment.

But although those restless *Spirits* always busie, yet the most dangerous time of all, and that wherein evil Angels most certainly accomplish their mischievous designs, to the destruction of men, is, when men give themselves up to any Intemperance, or Disorder, as *Passion*, *Drunkenness*, *Gluttonny*, *Swearing*, *Lying*, *Cheating*, *Envy*, *Debauchery*, *Violence*, *Oppression*, and the like, for by these Evils men do secretly awaken their own *Fountain* or *Principle*, and give the evil *Spirits* great Power and Authority over their *Souls*, so that they are led into *Captivity* and

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Bondage, and enſnared in a Thouſand *Evils* and *Miſeries*, and from this impure Fountain, which men awaken, by their Intemperance and Uncleanneſs, proceed the multitude of vain *Dreams*, and lying *Viſions*; for according as the more central parts are awakened, and ſutable to that Principle that governs in the *life's-Spirit*, ſuch are the *Dreams*,

Yet it muſt be underſtood that no man's *dream* is wholely, and altogether evil and vain, for that cannot be, except men were meer *Devils*, which alſo cannot be, ſo long as we live in the humane Nature, for mans fall was not like the fall of the evil Angels, for theſe latter fell into the *dark Abiſs*, or *original Wrathful Principle*, without, or beyond *Nature* and *Creature*, and therefore there was for them no help, nor recovery; but on the contrary, men fell into the knowledge of *Good* and *Evil*, that is into *Nature*

ture and *Creature*, which is his inexpressible happiness, as being not left destitute, or uncapable of the *Blessing*, or *Regenerating Seed* of the woman; for there does centrally dwell in the humane Nature that which the wise man calls, *The Voice of Wisdom*, that continually calls man to *Repentance*, and Reproves him for his evil Wayes. This is the *Genius Optimus*, the Soul of the Soul, and the Eye of the Mind, that has power, and is alwayes willing to defend man from all the Assaults of evil Angels, and unto this holy Principle, and friendly Fountain, the Dictates and Voices of all good Angels and Spirits do concur, it being a great part of their work and business to assist man, and preserve him from the inward incursions of the multitude of malignant Spirits.

And as mens Thoughts Imaginations Words and Works are mixed, viz. *Good* and *Evil*, but generally

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the evil does much over-ballance the good; the very ſame is to be underſtood of their *Dreams*, and night *Viſions*; whence it comes to paſs that the far greater part of mens *Dreams* proving, ſo falſe frivilous vain and impertinent they are become infamous, and a Reproach is unjuſtly brought upon *Dreams* in general; whereas indeed the fault is in themſelves that their Dreams are no more certain; for the ſtreams cannot aford good pure water, if the Fountain be defiled; neither can any expect true delightful and pleaſurable Dreams and night Viſions, when the unequal Forms and Properties of nature have gotten the upper dominion in the heart and ſoul? Or who can hope for the friendly Viſits and Communications of good Angels, when both Soul and Spirit are captivated in evil, and lives as it were in another Country or Region, which is as oppoſite to

that

that wherein they delight, as Light is to Darkness, or the *Zenith* to the *Nadar*? And therefore they cannot come there; for *Angels* and *Gen* have power only in their own respective principles, and mankind cannot draw neer, nor have any Communication with them, nor they with him, except he immerseth his will and desires into their principle.

This is clearly manifested by all things in this external world, which is a real and true Figure of the internal, from whence it proceeded; for here we see how every thing desires to accompany its own kind, as proceeding from the same Matter and Element, and when the same properties have the chief dominion in the Centre of Life: And therefore those men whose predomnant Qualities are alike, have a great affinity with each other in their Dispositions and Inclinations, and

do

and do often heartily love and desire each others company; and the same is to be understood in many other things where they agree in number, weight and measure, there they powerfully incorporate and rejoyce together, and with united Forces endeavour to cast out their Contraries. A pregnant Example of this we have in sounds, If two Instruments of Musick of one sort be Tun'd to an equal pitch, strike one of the strings, and the same string on the other Instrument will Shake or Tremble, as I my self have experienced. The very same attractive and sympathetical Inclinations have all other things, though in some it be more occult: what man in the world would believe the Attractive Vertue and Power which the Loadstone has upon Iron, if it did not appear to his Eye? For the wise and wonderfull Creator has endued all things with an influ-

ential vertue and attractive Inclination, and Certainly, if Nature hath such Great Power, and Secret Energy in inanimate Things, much more there is in the Living Power, or Highest Graduated Spiritual and Immortal Beeings, of which these Outward Things are but Figures; if man did but know, or were but sensible how Wonderfully he is Made, and Excellency of his own Composition, and that in him is Contained the True and Real Principle both of Time and Eternity, then would he be ashamed of his condition, and ever Praise and Admire and Serve his Blessed Creator in Fear, and endeavour to immitate Him and all Good Angels, in Innocency and Well-doing, which would more powerfully attract the Sweet and Blessed Influences of all Good Spirits, and the Intrinsick Vertue of every other Thing, whereas Discord and Evil do as

Pow-

Powerfully drive away all Good Intelligences, and make men altogether incapable of Divine Visions, so that he being Defiled and Polluted with Violence, cannot foresee any Celestial Thing, but becomes as it were wholy Blinde as to those Sublime Misteries, and Holy Vertues, which is a Wofull Condition, and very Deplorable, for then, they call Evil Good, and Good Evil, not being Capable to make any Distinction of their Properties, or the Principles of their own Nature.

On the other side, a firm Faith, and a continued Contemplation or Meditation on the wonderfull variety of Seperated Beeings, and the Immortal World (whence all material things take their Birth; the inward Beeing the Life, and the outward, but as the Body) for men, I say, to be sensible of these Sublime Opperations does Facilitate for-

ward, and promote true Viſions; more eſpecially if Temperence, Cleanneſs & Innocency be obſerved in Meats, Drinks, Exerciſe, Words, Works, and Communications, for theſe Vertues are Divine Gifts; he that obtaineth the Knowledg and Government of himſelf is endued with a Glimps or Ray of Divine and Univerſal Underſtanding, both of the Material and Immaterial Creatures, together with the Fear of the Lord, and the inward Workings of his Holy Spirit, and Divine Power; therefore it is ſaid, That the Spiritual man diſcerneth all things, even the deep things of God; that is, both things Internal, as well as External, wherewith agreeth the Apoſtle, teaching, That what ever may be known of God is manifeſt in man; who is the only Creature in this Viſible Material World, that is capable of all Spiritual and Natural Learning, and as he ſhall

give way and be obedient to the inward voice of Wisdom that continually cries in the Gates of his Microcosmical City, so shall he be endued by degrees with a True Sight, and Spiritual Apprehension according to the use he makes of, and the Advantages he puts his intrusted Talents unto. For the Foundation of all Wisdom, and Right Knowing is within, in our own Apartments; therefore there is a Necessity for every Man first to know himself in some Measure, before he Think or Presume, to Know or Understand any other Thing Truly, be it either Natural or Spiritual; and those that with an Holy Humility do Aspire to this Sublime Knowledge, *Viz.* of God, Nature, and Themselves, ought by all means to be in good earnest, and Zealous for Cleanness and Innocent Living; for Abstinence, Sobriety and Temperence do wonder-

fully fortifie the Observers thereof, against the Assaults and Temptations of Evil Spirits and Angels, and make the Body Lightsom, Pleasant and Healthy, thereby enlarging all its Functions, and also Prepare the Soul for Celestial Irradiations, rendring it more fit to become the the Temple of God, and Associate of Holy Powers; those Pure Abstemious Vertues do in a wonderful, but secret manner attract the good Angels and Spirits, more especially to such Persons as by an insight into these Mysteries, shall be satisfied of the possibility of such Spiritual Visits and Communications, which are alwayes ready to reveal the Secrets of Time and Eternity, to such as believe and imitate them.

For no man can open the Gates of that holy and friendly principle in which they live, but those only who have obtained the right Key through obedience to the heavenly voice of

Wisdom

Wisdom in themselves; for this is the strait Gate, and the narrow Way that leadeth into the holy City; all things are moved by Concord and Equality, which all the Prophets and renowned Law-givers were truly sensible of from the beginning of the world, being wonderful for their strict observance of Sobriety and Temperance, as *Moses*, *Elias*, &c. who were so given to fasting, that their *Faces* are said to have *shined*; that is, the divine principle and voice of Wisdom was so resplendent in them, that they had, and held the measure and reins of Goverment over the Body, as if they had been a Spirit; indeed all holy men endued with divine understanding, and such as obtained of the Lord the great Blessing of Intelligences, and the free Communication of good Spirits and Angels, have been remarkable for Sobriety, Temperance, and innocent Living, for mens minds can-

not be any otherways preserved free and potent.

The Prophet *Daniel* was highly sensible of this, when he and his Companions, were both courted and threatned with the displeasure of the King and his Servants, touching eating of the unclean Superfluities, both of *Flesh* and *Fish* that came from the Kings luxurious Table, which he and his fellows refused to defile themselves with, chusing rather to adhere to wisdom's voice, than suffer themselves to be seduced out of natures pure simple and innocent way, by either the Flatteries or Menaces of the Court; and therefore according to the Law of their God, and the Dictates of his Hand-maid Nature, contented themselves with clean and harmless *Foods* and *Drinks*, viz. *Herbs*, *Fruits*, *Seeds* and *Grains*; for those things had not only a real Affinity with the innocent Principle in man, but

also they could be procured without *Violence*, *Oppression* or *Dying Groans*, and likewise without any trouble or hazard to Body or Minde; Properties which the Kings royal Delicacies could not boast of.

Were not the Rachabites ennobled by the Recommendation, even of the blessed Creator Himself, to all Posterity, for their Abstinence and Temperence? The truth is, none can preserve their Spirits Clean and Pure, but such as Extenuate the Gross Superfluous Humours by Purity and a Spare, Frugal-Innocent Diet, by which the Body becomes more easily Penetrable, it being a Maxime that may pass amongst the things undoubtable, that if the Body be not fitly preserved and ordered, the Spirit whilst it is linkt there-unto, and as it acts, so it suffers by it too, cannot conveniently Exert its Functions for Abstinence and Temperance do dignifie men,

and

and render them fit for the Exerciſe of all Vertue, being the Root of Strength and Fortitude.

For this cauſe the Mother of *Sampſon*, was commanded in Viſion, or Dream, by the Angel of the Lord to abſtain from Wine, and Strong Drinks, and ſo was *Samſon* her Son, who was endued with wonderfull Strength; for whereſoever the Vertues of Temperance and Cleanneſs are Practiſed, other Holy Vertues may be expected to follow, becauſe by its power, no Superfluous Matter is Generated; that may dull or indiſpoſe the Phantaſie, or other intellectual Power of the mind; and ſo the Soul being freed from burthenſom Vapours, becomes watchful and ſoberly active both in Words and Works; for the Body and inferiour Earthy Spirits, being kept under, the Soul is thereby adopted to the Superior Powers, and their ſweet in-

influences: Did not our Foreſathers live to great Ages in perfect Health and Strength of Body and Mind, enjoying many heavenly Priviledges by Vertue of their temperate and innocent Courſe of Life? Now the Reaſon why Cleanneſs Temperance and Sobriety have been ſo much praiſed by all good men, is becauſe they proceed and are ſtreams that flow from the benigne and ever-bleſſed Fountain of true Light and Love; and all that eſpouſe them in good earneſt, are powerfully drawn into the ſame Principle, ſtrengthening and defending the obſervers thereof, againſt all Kinds of Superfluity and Madneſs of Riot. Hence it was that the Wiſe Seers of old abſtain'd from unclean Foods, and the Fleſh and Blood eſpecially of ſuch Animals, whoſe predominant Quality and Aſcendent chiefly ſtood in, or proceeded from the wrathful and defiled

led Nature; they being throughly ſenſible what a baſe depraved thing it was that the noble Faculties of the Soul and Humane Nature ſhould mix, joyn and incorporate with the Bruitiſh Nature, and unclean wrathful properties of Beaſts, eſpecially ſuch as by Natural inclinations, deſire to eat the Fleſh and Blood of others their Fellow Creatures; it being concluded on all ſides, that ſuch *Carnivorous Blood-ſucking Creatures*, are Radically unclean, and not fit to be eaten: which being a known Truth, that ſcarce any will deny, *I* do thence further demand by parity of Reaſon, how then Mankind can be clean, either in Soul, Body or Spirit, that now are ſo far generally degenerated as greedily to deſire and devour the fleſh of all the Inhabitants of the four Worlds or Elements? What great Matters or Heroick Acts, or ſpiritual performances can be expect-

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ted from such as defile themselves both in Quantity and Quality of Foods, which renders them uncapable of seeing, judging or understanding any thing as they ought to do.

Therefore whoever would know God, and the wonderful Faculties of his own Soul, must be conformable to the wholsome Rules of Sobriety, Temperance and Cleanness in Meats, Drinks and Communications. For all the great Seers, and holy Prophets, every one, according to his respective Gift and Manifestation, was an immitator of God, by living in the practice of those good Vertues, which fitted and prepared them for every Good Work.

Temperance, being the Captain of the Guard, and chief watchman, that suffereth not the Soul to sleep, or be overcome with the sensual pleasures of Gluttony and Uncleanness,

cleanness, but frees it from burthensom dulness and indisposed Dispositions, and makes it see things, even as they are in their Naked essential Verities, and attracting the Cœlestial Quires for such Manifestations, both sleeping and waking, as their Companions that delight to communicate with the undefiled in Mind and Body.

But on the Contrary, Uncleanness and Intemperance defiles both the Body and Soul, depraves and stupifies all the intellectual Powers, and renders them uncapable of having any Converse with good Spirits or Angels; for Disorders do as Naturally drive away and dissipate them, as vertue and sobriety do attract their happy Company: But Superfluity and Debauchery have a powerful inclination and sympathetical force over evil Dœmons, and causes a near affinity between the soul and them, whence do proceed such

ſuch a multitude of vain Thoughts, Dreams, Words and Works. And therefore the Scripture ſaith of the evil Angel, *That he goes about like a roaring Lyon, ſeeking whom he may devour*, being a great Prince of the wrathful evil part of the world, but not in the humane friendly or good part, for that is ſeparated from his Principle, beyond the Sphear of his Activity, ſo that he hath there no power.

And although nothing can be more prompt and ready than theſe *dark ſpiritual Beeings*, to aſſiſt and carry on all evil deſigns in the hearts of men, that incline to do the works of their principle; yet ſtill they cannot annoy nor injure any but only ſuch as draw near unto or awaken their fierce wrathful Fountain, by means of *Uncleanneſs*, *Superfluity*, and *Intemperance*, which are the grand Inletts of the Devil, that give him power over the Soul and Spirit; whence

whence arise innumerable vain *Thoughts*, *Imaginations*, corrupt *Words* and *Works*, and all kind of *Violences* and *Oppression*. Nay, further, a secret Compact or Confederacy between the evil Genius and mans Soul in an insensible way, so that many are Drown'd and as it were totally captivated into this dead Sea, or Fountain, of wrathful Darkness, and they knew it not themselves, but others, who have adhered unto the voice of Wisdom in themselves, and live in the power and Vertue of *Temperance*, do clearly perceive and know it; for those that are afflicted and inslaved, do make demonstrations of their wretched condition, and what Angels or Spirits are their Guardians, by their Vile and Blasphemous Words, Wicked Works, Cruel Violences and Oppressions to those of their own kind, and also to all the inferiour Creatures; which does sufficiently manifest whose

whoſe Children they are, and what Angel is their Captain and Conductor, to wit, he who in the Scripture is ſtiled, *Abbadon*, or *Apolyon*, the *Serpent*, the *Enemy* of all Goodneſs and Righteouſneſs, the Falſe *Accuſer*, and the *Deſtroyer*.

And as their daily practiſes are, ſo alſo ſuitable are their nightly Viſions, that is to ſay, Vain, Turbulent, Laſcivious, Hideous or Frightful; For the Thoughts Imaginations, Ideas, Figures, Shapes, Forms, and the like, that proceed, or are generated from the dark Centre, or wrathful Kingdom, are Impertinent, Lewd or Monſtrous. For this cauſe, ſome Saturnine, and Martial people are Afflicted, with Hideous, Frightful, Malancholy, Dolorous Dreams; eſpecially if they do not vigorouſly Endeavour through the Vertue and Power, of *Wiſdom* and *Temperance*, to moderate the Inequality of thoſe

Aſtreal Forms, which hath had the chief Government in the Compleſtion.

The like is to be underſtood of the Shapes or Forms, wherein *deceaſed Souls appear* or repreſent themſelves; for the ſame are either hideous and frightful, or pleaſant and humane, according to what Property or Principle they are fallen into, or captivated under. Therefore thoſe that have precipitated themſelves into the divided Forms, into Beaſtiallity, and the ſavage Nature having caſt off and abondon'd the humane Property, and grown Hardhearted, Cruel, and Sordid, without Mercy, Compaſſion and Innocency; ſuch, I ſay, as live and dye in this Savage, Brutiſh State, do fall into the dark, Fierce, Helliſh Principle, which had already in their Life time captivated the Soul, as may be underſtood by the unclean Words and Works, that Proceed-

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ed from them; Now according to what Property or Form has gotten the chief dominion in the Soul, ſuch a Shape and Form is the Soul and Spirit Cloathed with. For in the Dark, Wrathful, or Helliſh Fountain, there is as great a Variety of Shapes, Forms and Figures, as there is in the Paradiſical or Divine Principle of the Light-Kingdom of Love; for every Soul ſhall be capable to reinveſt and attract matter out of all things of the nature of the property that carries the upper dominion in the Spirits; for ſuch ſeed as men do ſow, ſuch a Body, *Viz.* of that Nature is generated, and of a ſuitable Shape and Form: for ſo the great and illuminated Apoſtle ſpeaks of the Reſurrection; *God giveth to every Seed its own Body*: Wherefore if men ſow helliſh Seeds in their Lives, no wonder if they be cloathed with ſutable ſhapes in the next World.

But on the contrary, those that in earthly Pilgrimage have freed their Souls and Spirits from Oppression, Violence, Uncleanness and Intemperance, and seperated themselves from the giddy Croud, and vain Wayes of the Multitude, and introduced their Wills and Desires into the Friendly Principle of God Eternal Love and Light, and have been guided by its Counsel, their Souls shall after Death arise, and be cloathed with a more Perfect, Beautiful, and Glorious, Humane, Shape and Form; of whom our Lord Jesus Christ was the first: For after He had Vanquisht Death by his Resurrection, He Appear'd in the same Shape, Form and Body, as he had before in his Life. Likewise the good Angels, and all seperated Souls of *Saints*, have in all Ages appeared to the Prophets, and holy men in humane Shapes and Forms exceeding beautious.

For it is not to be doubted but that in the beginning the bleſſed Creator made Man in this very *Form* and *Shape* (as to his Body) which he does retain, though not now altogether ſo beautifull, by reaſon of his Degeneration and forDid Intemperances, which have in ſome degree defaced the lovely Majeſty of his Body and Countenance; for though Man through Tranſgreſſion, and giving way to vain Imaginations, hath loſt the Government of the divine *Principle*, and ſo is fain from his firſt illuſtrious and innocent *Eſtate*, yet nevertheleſs he has in ſome meaſure preſerved ſtill his outward original ſhape or form of Body; for the Lord endued every Body with a *Seed* in it ſelf, to beget and produce its own *Species*, in all particulars; and if it had not been for this great and undefeazable Law of the Creator, Man by his great Luſts, Intemperances, Violence, Op-

preſſion, Cruelty, Vanities, and other evil Courſes, would long ſince have deſtroyed, and loſt his beautifull humane ſhape and form, as well as that Angelical form of his Soul: But it was not in the power of his will to alter Shapes, and change one Form into another, ſo long as his Soul is cloathed with *Humane Nature*; for the truth is, he hath done what he could to be a Beaſt outwardly as well as inwardly; nay, he is become far worſe than any of the ſavages of the Deſert, internally in the Spirit; and therefore the illuminated Prophets, called men by the names of the worſer ſort of Beaſts, in whom the fierce, cruel, wrathful nature is moſt predominant; as, Generation of Vipers, Lions, Foxes, Wolves, *&c.* and alſo the evil ſeparated Spirits, or Souls of Men, as well as faln Angels, have always been reſembled and likened unto ſavage Beaſts, and repre-

repreſented accordingly, when ever they appeared in brutiſh, or fierce hideous forms.

Therefore when *departed Souls* ſhall appear to their ſurviving Friends, either cloathed with ſidereal thin Bodies, or in *Dreams*, in beaſtial ſhapes, and hideous frightfull forms, it is but a bad ſign or token of their Condition and State in the other World, and that they have not retained the humane property in the time of the Souls being in the Body; for according to what property of the wrathfull Principle man has ſuffered his Will and Deſires to enter into, that ſame Quality or Property gets the Dominion and chief Government in the Centre of the Soul; and if men live and dye in the power and ſtrength of that predominating wrathful Nature, and do not weaken or change it by Repentance and Regeneration, then from that very property is generated a

new Body, and sealed with its proper Signiture; for every Spirit has, and is endued with an innate power, by which it can attract suitable matter out of all things for a Covering, or Body, suitable, or of a proportionable form and nature to its self; for, as at the beginning, when the eternal sole *Self-Existent Essence* moved Himself to the Creation, or Manifestation of all external Beeings and Creatures, then according to the qualification of the seven Fountain-Spirits, and what property, degree and nature of the Spirit such matter was capable to attract out of all things, for a Covering or Body, such was the external nature, form or shape proportionable to the inward Life or Spirit.

Therefore the outward Signatures or Forms, Shapes and Complections of each Creature, both in the Animal, Vegetable and Mineral Kingdoms, doth clearly manifest

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what form or property in the ſeven, fold nature carries the uppermoſt Government therein: But none can rightly diſtinguſh this but only the unvailed Eye, though every one may more or leſs perceive it, ſince in Animates 'tis moſt clearly manifeſted by the eyes of each Creature.

For the Eyes are the open Gates and Light of all the natural Faculties, through which continually paſs the moſt ſubtle ſpirits of life, and have there their free egreſs and regreſs. For which Reaſon the diſorders of nature, and the ſtrength, weakneſs, livelineſs, and dull, heavy, indiſpoſitions both of Man and Beaſt may eaſieſt be perceived by the eyes and face. And hence alſo it comes to paſs, that the wiſhful looks of ſome ſaturnine people, whoſe ſouls are captivated in the aſtringent bitter, wrathful nature, do ſometimes wound the pure ſpirits and health, of thoſe they wiſh evil unto,

which

which the Ancient called *Fassination*, and our Vulger say of such as they conceive to be injured, that they are bespoke. Yet it is to be noted that the wishes of those bad people, without their sight or looking upon one, hath not that power to hurt the health, or any thing of that nature, as seeing and wishing both together; nor yet can either of them, or both conjoyn'd, hurt or wound the health of any, but only such as are under the dominion of their Spirits, and live under the government of the same evil Properties, though in a lower degree; for those that are higher exalted then themselves in the Wrathful Bitter Saturnine Nature, they cannot injure, much less can they touch or hurt others, who live in any degree of Regeneration, and acknowledge the holy Fountain, and eternal Light and Love of Jesus Christ to be Guide and Governour of their Souls, there being

a wonderful difference, and vast Gulf between the Principles they live in, the one being *Light*, and the other *Utter Darkness*.

Now as the extern Siguature of all material Bodies is an intelligible Character, or Index of the internal Spirit or Vertue, so separated Souls, when they assume aierial Bodies, or represent themselves in *Dreams*, do it in Shapes and Figures Analogous to the state they are in, and that Principle which bears sway over them.

I shall conclude this Chapter, with two observations delivered by two learned men.

The first *Trythemius*, who asserts, that never any good Angel appeared in the shape of a woman. The other *Van Helmon*, who in his ninty third Chapter has these words; If an Angel appear Bearded, let him be accounted an evil one, for a good Angel hath never

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ver appeared with a Beard.

The truth is a woman is the weaker veſſel, and was firſt in the Tranſgreſſion, ſo that Sex is an emblem of weakneſs; and therefore there is no reaſon, why the good Angels, amongſt whom there is no difference of Sex, ſhould chuſe to appear as a female, but rather being of a ſpecies above humane kind, aſſumes the ſhape of the moſt excellent of that kind, and for the ſame reaſon they may appear without beards, both becauſe hair is an excrement, and verges ſomewhat in reſemblance to the brutiſh Nature, as alſo more eſpecially, thereby to denote their perpetual Youth, Beauty and Vigour, wherein thoſe intellectual beeings, which keep their Firſt, Glorious, and Happy eſtate, do alwayes remain. And the contrary, in all thoſe particulars is to be underſtood of the evil Genij, who by their fall rendred themſelves

lyable

lyable to weakneſs, imperfection, and continual Tranſgreſſion, and conſequently allyed to the ſavage nature, which they often reſemble, in being all over hairy, as is ſtoried of the Satires and Fawns, a ſort of corporial Demons, mentioned by the Ancients, and one of which, the great *Auguſtine* teſtified that himſelf ſaw.

CHAP. VIII.

Scripture Examples and Teſtimonies, touching Dreams.

HOw highly Dreams were eſteemed by the holy Ancients and Prophets, appears by many Teſtimonies of Sacred Writ; The ever bleſſed Creator, frequently ſending his Angels and good Spirits, to tell and reveal unto his People, and Sons of Wiſdom, his Divine

Divine Pleaſure, ſometimes to admoniſh them of future things, and ſometimes of their own evils, and at other times, to avoid and prevent the evils that evil men threatned them with, as *Geneſis* 20. 3. God came to *Abimeleck* in a dream by night, and ſaid unto him, Behold, thou art but a dead man, for the woman which thou haſt taken, for ſhe is a mans wife, This Angelical admoniſhion and reproof, proved very profitable to *Abimelech*, for hereby he repented of his evil, which otherwiſe he would ignorantly have committed, and ſaved himſelf and his people unviolated, and ſafe from the ſevere Judgments, ſo near impending and threatned, ſo *Gen.* 31. 10, 11. The Angel of the Lord appeared to *Jacob* in a dream, and bad him return into his own Land; and when in obedience to that Viſion, he had ſtolen away unawares from *Laban*, and

Laban

Laban with his Brethren, perſued him ſeven days Journey, deſigning as it ſeems, to fall upon him with Violence; 'tis ſaid in the 24th verſe, that the Lord came to *Laban* the *Aſſyrian*, in a Dream by Night, and ſaid unto him, Take heed that thou ſpeak not to *Jacob* either good or bad; that is, offer not any Violence to him, as appears *verſe* 29. By which means the rage of *Laban* was reſtrained, and *Jacob* preſerved from danger. Did not *Joſeph*, whilſt yet but a Child, receive intimation of his future advancement, in a Dream, *Geneſis* 37. 9. Which Dream was repeated, or doubled unto him, for the greater aſſurance of the truth and certainty of the thing. Of *Pharoh*'s chief Butler and Baker it is ſaid, *Gen.* 40. 5. That whilſt they were in Priſon, they dreamed a Dream, both of them, each man his Dream in one Night, each man according to the Interpretation

tation of his Dream: And when *Joſeph* their Fellow-Priſoner came unto them, in the morning, and found them ſad, and enquired the reaſon, they told him, we have dreamed a Dream, and there is no Interpreter thereof: To which he did not reply as many of the People that would be counted wiſe men in our Day would probably have done in ſuch a Caſe, *viz. All Dreams are Vanities and Fancies, you ſhould never regard them, they ſignifie nothing, and therefore never trouble your heads about the Interpretation*, &c. But on the contrary, he tells them; *Do not Interpretations belong to God? Tell me your Dreams, I pray you*, verſe 8. And having heard them, proceeds to give a true Interpretation thereof, *That the* Butler *ſhould be Reſtored, and the* Baker *Hanged in three dayes ſpace*, which was exactly accompliſhed.

In the next place, *Gen.* 14. 1. We read

read of a Dream that *Pharaoh* King of *Egypt* had, first, of seven fat Kine, devoured by seven lean ones, And afterwards of seven full ears of Corn, devoured by seven thin, and blasted ones, which the aforesaid illuminated, young servant of God, *Joseph* interpreted to be a Vision from God; for, saith he, *verse* 25. *God hath shewed* Pharaoh *what he is about to do; there shall be seven years of Plenty, and afterwards seven years of Famine; Therefore he advised to lay up the fifth part of all the increase, during the seven fruitfull years*; by which secret admonition of the good Angels of the Lord, King *Pharaoh* was put into a way to preserve himself and his people, and particularly to be a shelter, and maintianer of the Patriarks of *Jacob*, and all his off-spring. And as well, this Dream of *Pharaohs*, as the other of *Josephs* was doubled, or set forth twice under several represen-

tations, but ſtill to one and the ſame purpoſe; for which *Joſeph* gives the reaſon, *verſ.* 32. For that the Dream was doubled unto *Pharaoh* twice, it is becauſe the thing is eſtabliſhed by God, and God will ſhortly bring it to paſs; whence we may learn, that when Dreams are repreſented to us under ſeveral Forms, we ought to take more eſpecial notice of them, and may be aſſured both of a certain and ſpeedy coming to paſs of the things thereby ſignified.

Dreams and Viſion, were the uſual Wayes, whereby the Lord revealed his Councels to his Servants and Prophets, to be communicated to his people, for which there is a plain expreſs word of promiſe, *Numb*: 12. 6. *If there be a prophet among you, I the Lord will make my ſelf known unto him in a Viſion, and will ſpeak to him in a Dream.*

So *Saul*, *Sam.* 28. 15. complains to the deceaſed ſpirit, or ſoul of *Samuel*

Samuel, (whom he had caused to be raised up) when he asked him, why he had disturbed him from his stilness, and quiet rest, *Saul* answered him, saying, I am in great distress, for the *Philistines* make war against me, and God is departed from me, and answered me no more by prophets, nor by Dreams; which shews that Dreams were one of the most usual ways, whereby God was wont to signifie his pleasure, to the Sons of men.

When *Gideon* warred with the *Amalekites*, and was somewhat dismayed at their vast multitudes he was incouraged by over hearing one of them relate his Dream, and another giving the interpretation; as you may read in *Judges* 7. in these words; *And it came to pass the same Night, that the Lord said unto* Gideon, *Arise get the down unto the host of the* Amalekites, *for I have delivered it into thine hands; and thou shalt hear*

hear what they say, and afterwards shall thy hands be strengthened. Then went he down with Phurah his servant unto the outside of the Armed men, that were in the Host; and the Midianites and Amalekites, and all the Children of the East lay along in the Valey like Grass-hoppers for multitude, and their Camels were without number, as the sand by the Sea side: And when Gideon was come, behold there was a man that told a dream unto his Fellow, and said, Behold, I dreamed a dream, and lo a Cake of Barly bread tumbled into the Host of Midian, and came into a Tent, and smote it, that it fell, and overturned it, that the Tent lay along; And his Fellow answered and said; This is nothing else save the Sword of Gideon the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all the Host: And it was so when Gideon heard the telling of the Dream, and the Interpretation thereof, that he worshipped, and returned into

the Host of Israel, *and said*; *Arise, for the Lord hath delivered into your hand the Host of* Midian.

It was in a Dream that God was pleased to Grant *Solomon* a promise of Wisdom and Understanding, 1 King. 3. 5. *In* Gideon *the Lord appeared to* Solomon *in a Dream by Night, and God said*; *Ask what I shall give thee*: *And* Solomon *said*, *Now, O Lord my God, thou hast made thy servant King instead of* David *my Father, and I am but a young child*; *I know not how to go out, or come in*; *and thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbred, or counted for multitude*; *Give therefore thy servant an understanding heart, to Judge thy people, that I may discern between Good and Bad*; *for who is able to judge this thy so great people?* *And the speech pleased the Lord that* Solomon *had asked this thing*; *and God said unto him, Because thou hast asked this thing, and*

hast not asked for thy self long Life, nor Riches, nor the life of thy Enemies, but has asked for thy self understanding to discern judgement of things; Behold I have done according to thy word; loe, I have given thee a wise and understanding Heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee; and I have also given unto thee that which thou hast not asked, both Riches and Honour; so that there shall not be any amongst the Kings like unto thee in all thy dayes; And if thou wilt walk in my wayes to keep my Statutes, and my Commandements, as thy Father David did walk, then I will lengthen thy dayes; and Solomon awoke, and behold it was a Dream.

Hear we see what a large communication, or converse the Lord is pleased to hold with the Spirit of *Soloman* in a Dream; and as the request was nevertheless real on *Solomons* part; nor less acceptable to

God

God, then if it had been made waking; nay, probable, was more acceptable, becauſe the more pure, free and undiſturbed deſire of his ſoul, not then ſeduced by the ſenſes, or beclouded with corporeal objects; ſo what the Lord promiſed him in this viſion, was punctually made good and performed. But though God ſpeaketh frequently in Dreams, yet many times man by his Dulneſs, Corruptions and Depravedneſs renders himſelf inſenſible of thoſe illuminations; whence holy *Job* affirms, *God ſpeaketh once, yea, twice, yet man perceiveth it not; in a Dream, in a Viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed, then he openeth the ears of men, and ſealeth their inſtruction*, Job 33.14 15, 16. And as thoſe Dreams and Viſions are ſometimes matter of joy and comfort, ſo at other times, they are terrible and frightful; and therefore the ſame pious Author

complains, *Job.* 7. 14. *When I say, my bed shall comfort me, my couch shall ease me; then thou scarest me with Dreams and terrifiest me through Visions.*

'Tis the duty of the Prophets and Servants of God to have a due regard to their *Dreams*; and though some pretended *Dreams*, when they had none, or made use of them to seduce the People to Idolatry, yet still the true Prophets were not to slight *Visions* and *Dreams*, because of Idolatrous Impostures; and such as were guilty of the latter were by *Mose's* Law to be put to death *Deut.* 8. 1. *If there arise amongst you a Prophet, or a Dreamer of Dreams, and giveth thee a sign or a wonder and the sign or the wonder came to pass, whereof he speakes unto thee, saying, Let us go after other Gods, and let us serve them; thou shall not hearken unto the voice of that Prophet or that Dreamer of Dreams; for the Lord your God proveth.*

eth you, to know whether you Love the Lord your God with all your Heart and with all your Soul —— *And that Prophet or that Dreamer of Dreams shall be put to Death.* So the Prophet *Zachariah* chap. 10. 2. complains; *The Idols have spoken Vanity, and the Diviners have spoken a Lye, and have told false Dreams, they comfort in vain.*

And so *Jeremiah*, chap. 23. 25. *I have heard what the Prophet said, that Prophec lyes in my Name*; saying, *I have Dreamed, I have Dreamed. How long shall this be in the Heart of the Prophets that Prophecy Lyes? Yea, they are Prophets of the deceit of their own hearts; which think to cause my People to forget my Name, by their Dreams, which they tell every man to his Neighbour, as their Fathers have forgot my Name for* Baal.

All these Texts against the Abuse of Dreams, when they are forged, & wickedly made use of to promote

Idolatry,

Idolatry, but make nothing against the lawful, humble, pious and most profitable use of Dreams, as appears by what follows in the 28th *verse* of the same *chapter*, viz. *The Prophet that hath a Dream, let him tell the Dream, and he that hath my Word, let him speak my Word faithfully; what is the Chaff to the Wheat, saith the Lord?*

The knowledge of *Visions* and *Dreams* is reckon'd among the principal *Gifts* and *Graces* immediately bestowed by the Lord on them that fear him: So 'tis said of *Daniel* and his three Companions, That *God gave them knowledge and skill in all Learning and Wisdom*, and Daniel *had understanding in all Visions and Dreams*. Dan. 1. 17. And therefore when King *Nebuchadnezzar* had Dreamed Dreams, and his spirit was troubled because the thing was gone from him; that is, he had forgot what he had seen, but only re-

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tain'd a general remembrance that he had a ſtrange and wonderful Dream; when all the *Magicians*, and *Aſtrologers*, and *Sorcerers*, and *Chaldeans* were ſo far from being able to recall his Dream, that they told him, *There was not a man upon the Earth could do it*; This holy Prophet *Daniel*, not only ſhewed the King the *Dream*, but alſo the *Interpretation* thereof; (the ſame being revealed unto him in a *Night Viſion*, Dan. 2. 19.) whereupon he acquaints the King, that *there is a God in Heaven that revealeth ſecrets, and maketh known to the King* Nebuchadnezzar, *what ſhall be in the Latter dayes*; *As for thee, O King, thy thoughts came into thy mind upon thy Bed, what ſhould come to paſs hereafter, and he that revealeth ſecrets maketh known unto thee what ſhall come to paſs*; and ſo proceeds to tell him the particulars of his *Dream*, and the meaning thereof, being a Declaration of the moſt eminent

minent Empires, and Monarchies, that ſhould ſucceed in the Earth, and their Qualities, Splendor and Conditions.

The ſame King *Nebuchadnezzar*, was premoniſhed in a *Dream*, of the Judgement that was coming upon him, for his preſumption and forgetfulneſs of God; he was driven out of his Kingdom, and from amongſt men, and did eat Graſs with Oxen, &c. Alſo in the 7th. of *Daniel* we read, how the Lord by his Angel ſhewed that holy Prophet the things that ſhould come to paſs in the world in the Latter days.

Nor was this Method of God's, (whereby he revealed his ſecrets by Dreams) peculiar to the legal Diſpenſation, but ſeems more eſpecially to be extended unto, and enlarged under the Goſpel, according to that propheſie of *Joel*, chap. 2. 28. *And afterwards (ſaith the Lord) I will pour out my Spirit upon all flesh, and my Sons and*

and my Daughters shall Prophecy, your young men shall see Visions, and your old men shall dream Dreams; which is repeated and applied to the Illumination of the holy spirit, by the Apostle *Peter*, Acts 2. 17.

So in the new Testament we read, That when *Joseph* thought to put away the Virgin *Mary*, whom he had espoused, because he perceived her to be with Child; *The Angel of the Lord appeared unto him in a Dream*; *saying*, Joseph, *thou son of* David, *fear not to take* Mary *to thy Wife; for that which is conceived in her, is of the holy Ghost, and she shall bring forth a son, and thou shalt call his Name* Jesus; for he shall save his people from their Sins, *Mat.* 1. 20. And in the second Chapter, when the wise men came out of the *East* to visit him that was born King of the *Jews*, and were sent by *Herod* to *Bethlem*, bidding them, when they had found him, to bring him word,

that

that he also might worship him; they were warned of God in a *Dream*, that they should not go again to him; and therefore returned into their own Country another way: After whose departure, *vers.* 13. *Behold, the Angel of the Lord appeared again unto* Joseph *in a Dream, saying, Arise and take the Babe and his Mother, and flee into* Egypt, *and be thou there till I bring thee word; for* Herod *will seek the Babe to destroy him.* And in the same Chapter *vers.* 19. *When* Herod *was dead, behold an Angel of the Lord* (once more) *appeared to* Joseph *in* Egypt, *saying, Arise, and take the Babe and his Mother, and go into the Land of* Israel, *for they are dead that sought the Child's Life.*

CHAP.

CHAP. IX.

Of Angels Guardian *of Countries, and particular* Persons, *and their Offices towards men, mentioned in Scripture.*

BY the numerous Examples mentioned in the foregoing Chapter, we see how common and frequent it was in former Ages, for the Lord to appear unto his people in nightly *Visions* and by *Dreams*; and in that secret way of Comunication to reveal unto them many wonderful things; insomuch that they did account themselves as it were abandoned, or separated from the presence of the Lord, and his holy Spirits and Angels, when the Lord did with-draw or supercede this method of Nocturnal Illuminations, as is evident by the foremen-

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tioned Complaint of King *Saul*. But in this our Rude and Blind Age, instead of complaining for want of the presence of the Lord and his holy powers, most people make a Laughing-stock, and Derision of *Dreams*, and all things of that nature; so great is the *Degeneration* of *Mankind* from all sublime *Truths* and heavenly *Converse* of good Spirits just as though there were no *Angels* or *Gentj*, or that the blessed God of Truth had not granted any of them to be our *Guardians* and *Assistants* in our *Necessities*, and under his supream providence, to protect and defend *mankind*, from the many snares and inventions of evil Spirits, which continually seek how they may devour and destroy man, and lead him captive into perdition! But the Word of Truth assures us, That the God of all Power and Glory has made his Angels great and powerful *ministring Spirits*, to aid

and

and assist those that fear his Name, and advance the Kingdom of *Innocency*.

So in former Ages we read, That he sent his good Angels, as Messengers of his favour, and to defend his people from incursions of the evil ones; for they do continually fight against the Malicious degraded Legions.

Thence *Abraham*, when he sent forth his Servant to *Mesopotamia*, to fetch a wife for his Son *Isaac*, did by Faith assure him, The Lord should send his Angel before him, and prosper what he went about, *Gen.* 22. 7. and 14. So the Lord promises the Children of *Israel*, Exod. 23. 20. *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his Voice, provoke him not, for he will not pardon your Transgressions, for my Name is in him. But*

if thou shalt indeed obey his Voice, and do all that I shall speak, then I will be an Enemy to thine Enemies, and an Adversary to thine Adversaries; for mine Angel shall go before thee in unto the Amorites, &c. Chapter 23. 24. Therefore now go, lead the people unto the place of which I have spoken unto thee: *Behold, mine Angel shall go before thee*; which is repeated again, *Chap.* 33. 2. *I will send an Angel before thee, and I will drive out the* Canaanite, *the* Amorite, &c.

When *Balaam* went with the Princes of *Moab*, to Curse the *Israel* of God, 'tis said, *The Angel of the Lord stood in the way for an Adversary against him*; and the Ass saw him, and turned away several times; but the Prophet could not see him, till his Eyes were opened, and then he reverenced him, and received his message, *Numb.* 22. 23. and 31.

An Angel of the Lord came up

from

from *Gilgal* to *Bochim* to accuse the *Israelites* of their disobedience and transgression, whereupon they repented and humbled themselves *Judges* 2. 1.

Another Angel appeared to *Gideon*, and encouraged him to deliver the people of *Israel* out of the hands of the *Midianites*, Chap. 6. 11.

So likewise to *Manoah*, the Mother of *Samson*, promising her a Child, and directing her how he should be Educated in Abstemiousness, and Temperance, that he might be fit for those mighty Atchievments of delivering his people, which the Lord had designed him for, *Judges* 13. 3.

As *Elijah* was in the wilderness, and ready to starve, an Angel of the Lord brought him provisions, and said to him, once and again, *Arise, and eat*; in the strength of which he travelled forty days, and forty nights, 1 Kings 19. 5.

David also teacheth us, That *the Angel of the Lord encampeth round about them that fear him, and delivereth them*, Psalm 34. 7. And again, Psalm 91. 9, 10, 11. *Because thou hast made the Lord my Refuge, even the most high thy Habitation, there shall no evil befall thee; neither shall any Plague come nigh thy dwelling; for he shall give his Angels charge over thee, to keep thee in all thy wayes, they shall bear thee up in their hands, lest thou dash thy Foot against a Stone.*

When the Prophet *Zachariah* had a vision by night from God, there was an Angel that talked with him, and declared to him the things which he saw.

The Angel *Gabriel* was sent to the Virgin *Mary*, to acquaint her with the joyful Tydings of her being overshadowed with the holy Ghost, and bringing forth a Saviour, *Luke* 1. 26.

The pool of *Bethesda* had its Sanative Vertue communicated to it

by

by the miniſtry of an Angel for ſo the Text expreſly tells us, John 5. 4. *An Angel went down at a certain ſeaſon, and troubled the water, whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever Diſeaſe he had.*

When the Apoſtles were committed to Priſon for preaching the Goſpel, *Acts* 5. 19. The Angel of the Lord by Night opened the Priſon Doors, and brought them forth; So an Angel of God appeared in a Viſion to *Cornelius*, the devout Centurion, requiring him to ſend to *Joppa* for *Peter*, who ſhould teach him what he ſhould do, *Acts* 10. 3. And when afterwards the ſame *Peter* was impriſoned by *Herod* the King, *behold the Angel of the Lord came upon him, and a Light ſhined in the Priſon, and he ſmote* Peter *on his ſide, and raiſed him up, ſaying, Ariſe quickly; and his Chains fell off from his hands, and the Angel ſaid unto him,*

Gird thy self, and bind on thy Sandals; *and so he did*: *And he said unto him, Cast thy Garment about thee, and follow me*; *and he went out and followed him, and wist not that it was true, that was done by the Angel, but thought he saw a Vision. When they were past the first and second ward, they came unto the Iron Gate that leadeth unto the City, which opened unto them of its own accord*; *and forthwith the Angel departed from him*; *And when Peter was come to himself, he said*; *Now I know of a surety, That the Lord hath sent his Angel and delivered me*, Acts 12. 7, 8, 9, 10, 11.

And when *Paul*, in his Voyage to *Italy*, was in danger of shipwrack, an Angel visited him, and assured him, That none belonging to the Ship should be drowned; for, said he, *There stood by me this Night the Angel of God, whose I am, and whom I serve*; *saying, Fear not* Paul, *Thou must be brought before* Cæsar; *And*

God

God hath given thee all them that ſail with thee, Acts 27. 23.

Thus manifeſt it is, that good Angels, both by the appointment of the Soveraign Creator, and the excellency of their own Natures; are alwayes Sedulous, ready and diligent to ſerve, aſſiſt, ſuccour, and illuminate good and vertuous men; eſpecially in their diſtreſſes, or when they are in danger by the malice and ſubtilty of wicked men; And it is the Doctrine of the wiſe Antients, that not only every perſon, man or woman, from his or her firſt coming into this world, hath in an eſpecial manner, a particular good Angel deputed; which therefore is called his or her Guardian Angel, or good Genius, and that another evil Angel alſo of a direct contrary nature and property is alwayes attending us, thence called *Catademon*, or a mans evil Genius, but alſo that Communities, Nations

and Countries have also particular Angels assigned to their government, or super-intendency: And therefore in some Translations that eighth verse of the thirty second chapter of *Deuteronomy* is thus read, '—— when the most high divided to 'the Nations their Inheritance, when 'he separated the Sons of *Adam*, 'when he set the Bounds of the Peo-'ple according to the number of the 'Sons of God; that is allotted to all the several Nations, distinct Rulers, and Supervisors, amongst the Holy Angels, here called the 'Sons of God.

Thus as all Contention Hate, Malice, Strife, Oppression, Violence, Fighting, Killing, Murders and Wars, both Private and Publick, are first conceived in the Spirit, and have their Foundation from the Wrathful, Poysonous Principle, so when men by their sinful vanity have awaked or kindled this direful

Principle

Principle, which threatens destruction and Ruin to both private Families and publick Societies, States or Governments, then there begins a great Combat, and as it were open Wars between the Guardian Angels of each person or Country; and which soever of them gets the Victory, that King, Country or People succeedeth in its Wars here below, and subdueth the other.

This I conceive is plain, and undeniably evident from the 10th chapter of the Prophet *Daniel*, where an Angel comes to *Daniel* (who had spent three weeks in mourning, fasting & praying) & said unto him, O *Daniel*! greatly beloved, understand the words I speak unto thee; for unto thee am I now sent, for from the first day that thou didst set thy heart to understand and to chasten thy self before thy God, thy words were heard, and I am come for thy word sake; but the Prince of the Kingdom

of

of *Persia* withstood me one and twenty dayes; but lo, *Michael*, one of the chief Princes came to help me, and I remained there with the Kings of *Persia*, now I am come to make thee understand what shall befall thy People in the latter days; for the Vision is for many days — And having strengthened the Prophet, proceeded thus; knowst thou wherefore I come unto thee, I will return to fight with the Prince of *Persia*; and when I am gone forth, lo, the Prince of *Grecia* shall come; but I will shew thee that which is noted in the Scripture of Truth, of *Michael* your Prince; thereby to understand the several respective Angel Guardians or Titular Intelligences of those Nations, and that every particular person (as well as Nation or Country) hath a peculiar Angel Guardian, seems to me very plain from the Scripture, especially those two undeniable Texts, *Mat.* 18.

18. 10. Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels alwayes behold the Face of my Father. And *Acts* 12. 15. when the Maid came and told the Brethren that *Peter* (whom they supposed to be in Prison) was at the Door, they not believing her, said, It is his Angel; which plainly argues what a firm opinion and belief the faithful Christians of old had in this matter.

The like stirvings and oppositions are to be apprehended of the Guardian Angels, and chief Princes of other Countries, Places and People; there is frequent struggling between the Internal Princes, but still the prime occasions, or first motives, are generally given to them by mens sinful vanities, which do move the inward wrathful Principle of nature; whence all those judgments and cruel Miseries do proceed, and which

do

do give oppertunity and advantage to the evil Angels to insnare man in a thousand Mischiefs, unheard of Debaucheries, Idle Dreams and Lying Visions.

For the Lord, who is a God of Holiness and Purity, and loveth Truth in the inward parts, doth not visit any with heavenly Dreams or Visions, but such as call upon, fear and believe in his sacred Name; such whose Temples are undefiled with Blood and Uncleanness, and their Hands unstained with Oppression or Violence; such in all Ages he hath admitted into his holy presence, and granted unto them his good Angels to Teach, Guard and Defend them from Sin and Evil; but we do not read that in former times the Lord did ever so visit the froward and perverse of heart, or granted them the help of these noble illuminated Companions, *viz.* the blessed Angels and good Genij, for alas! tho

these

these blessed and good-natured Intelligencers were ready to attend them, they instead of accepting and attracting such their assistance, do by wicked practises and intemperate lewd habit of Life, and continual Violence, drive the good Spirit away; and on the contrary, conciliate to themselves evil Genij, whose work it is to suggest and dictate Lyes, in a spiritual way both night and day; and such persons Dreams and Visions are generally Lying Phantasies, according to the nature of their attendance.

For every man in the world hath either a good or evil Internal Companion, or Genius, that he adheres unto, of the nature of that property that he has the chief Government in the Life; and this Genius does mightily prompt & froward all such things as his principle, quality or Complexion inclines him unto; and as men alter in inclination, either to

good

good or evil, ſo their Genius grows either ſtronger or weaker, according as they ſhall enter with their wills into good or evil, and became ſtrong therein, it may alſo be noted, that what Imployment, Art or Science ſoever a man ſtrongly inclines unto if he continues therein, and becomes fixed, he ſhall obtain a proper Genius, which will mightily aſſiſt him in that Art; and the very ſame is to be underſtood in both vertue and vice, for as any one becomes wedded unto, or practiſes either with ſtrong inclinations; ſo his Genius, or good or evil Attendant becomes ſtrong and powerful, and if it be vertue, than ſuch a perſon becomes great in the myſteries of Goodneſs, Vertue, Wiſdom, and the ſecret knowledge both of God, and of himſelf, and of univerſal nature, according as his Temper and Complexion is capable; For conſtancy giveth ſtrength, and great power, both to the Genius, and

and all the faculties of the Soul: And the like is to be said of vice, as is most apparant in such as continue long in the practice of Evil, they every day grow much worse, the Custom takes away the Conscience of sinning, and they become *Seared* as with an hot Iron, as the Apostle fitly phraseth it, that is, lockt up as it were, or wholly captivated in sordid Vanities and Impieties, whereby they become cruel and violent in all things, and work wickedness with Greediness, and draw Iniquity as with Cart-ropes, for they have opened the gate of original Poysons, the Bitter, Wrathful, Astringent Spirits, which compose the inwardmost Kingdom of fierceness, wherein Devils dwell, being destitute both of divine and eternal Light; this evil center many men have so terribly awakned, as shortly they have by way of simile attracted the evil Spirit, and Angels for their Companions

panions, who do diligently wait upon, and continually prompt them to wickedness, and further exciting of the hellish poysonous properties, whence are generated Filthy Swearings, Lying, obscene words and Actions, and all kind of abominable Discourses and Actions, with a thousand horrid thoughts, and vile imaginations, frequent amongst the multitude, so that if a mans inward Eyes of his Soul were but opened, he might easily see Legions of those accursed *Dæmons*, fluttering in and about such People, egging them on to all evil Communication and practices, it being a certain and undoubtable truth, that all filthy vain thoughts words and works do arise and proceed from the Hellish centers, and do all carry the power of their own principle with them, and so incorporate with their Similes wheresoever they are received, and thence pass back again into their own

own dark original Source, and totally captivate the ſoul therein, where they are recorded, and ſhall ſtand forever as Witneſſes of Condemnation againſt them, if men Live and Dye in that deplorable ſtate, and do not Repent, and turn from them, by Regeneration, and Newneſs of Life.

Now from thoſe infernal Legions, which beſet us on all ſides, both inwardly, and outwardly, no man is ſafe any longer then he fears the Lord, and has his mind fixed on Sobriety and Temperance in Meats, and Drinks, Exerciſes and Communications; for nothing (as we have already ſaid, and cannot ſay too often) does ſo much diſarm, weaken, prevent and fruſtrate all evil ſuggeſtions and ingections of the evil Angels, both within and without, as thoſe ſublime vertues with convenient Faſting, and continual fervent Prayers. For as our Lord

and Saviour Christ saith, *some sorts of evil Spirits are not cast out*, or chased away, *but with Fasting and Prayer*: and therefore the Kingly Prophet saith, *wherewith shall a young man cleanse and defend himself from evil Angels, and other Enormities, but only by keeping thy Word, and being obedient to thy Commandements*; alwayes having a regard to that most excellent saying of Christ, *First seek the Kingdom of God, and the Righteousness thereof, and all other good things shall be added*, or given unto you in due season.

For as every man does govern himself, and into what property he suffers his soul to enter, such an Angel or Spirit he allureth, be it either good or evil, there being Spirits of all Orders, Complexions and Natures (for which should we think, the Intellectual world less peopled then the Material?) which always are ready and officious to exert their power,

as we read in the Scriptures of Truth, The Lord said, who will be a Lying Spirit in the mouths of *Ahabs* prophets, and presently steps forth one, and said, *I will*; and far be it, but we should believe that the benign Spirits are as ready to secure and defend mankind from evil, when they incline to well-doing and Innocency, as the malignant Ones are to precipitate them into Error, Guilt and Misery.

If men did but believe those things, and diligently observe and weigh them, they would certainly be much more careful in moderating their thoughts and affections, neither would many so much dote upon, or be perpetually vexed with, for, or about the Spirits of golden mountains of *Ethiopia*, the Dust of *Guinea*, the Rubish of *Peru*, which do give great advantage to, and powerfully attract the evil *Demons*, who by many of the Antients are

thought to have ſome kind of rule over, or affinity with thoſe hidden Mines and Treaſures in the bowels and dark Cavetns of the Earth, which are the Idols whom moſt people now adore, and over whom the evil ſpirit *Mammon* is ſaid to be Lord preſident. For whatſoever man does violently taſte, and ſet his mind and affections upon, preſently the evil Spirits that are of that quality, do preſent themſelves, and are buſie to allure the Soul, and captivate it with more paſſionate deſires after it. For this cauſe it proves hard, and very difficult for men too be temperate, & to moderate their affections in any thing wherein they have once run out into, or contracted an habit of Exceſs, ſo many Enemies there are to circomvent and inveigle them on every ſide, whoſe power is great, but 'tis by reaſon of the greatneſs of mans ſins, which give them the Advantages

vantages, whereby they lead multitudes into perdition.

On the other ſide, the good Angels, and Spirits are as eaſily attracted by vertue, as the Evil are by vice; that is ſo ſay, they are delighted, and conciliated by their own fair Reſemblances, Purity, Love, Truth, Temperance, Order, firm Belief, cleanneſs in Meats & Drinks Innocency and Silence; theſe are powerful Loadſtones or Magneticks that will attract good Spirits and Angels, even from the furtheſt parts of the World.

It is alſo further to be conſidered that true Dreams and Nocturnal Converſe with good Angels and Spirits, does afford great delight, and true pleaſure to the mind and ſoul; the very thoughts of thoſe ſecret viſits, chears and irradiates the intellectual Faculties even in the day, and cauſeth a deſire and longing for the night; and the more fixed any

man is, and the more he lays them up in a Reserved and Religious Breast, with serious Thoughts and Meditations on such sublime Mysteries, the nearer he approaches unto their Beeings and powerfully invites those holy and material Essences, and so by degrees, even whilst he is in the Body, becomes as it were incorporated with, or endenizon'd amongst those Cœlestial Quires of blessed Angels and Spirits of the Just made perfect, and to have their Names Regiſtred in the Book of Life, as in the Revelations is promised.

For nothing comes so near those glorious Beeings; or so effectually engages them as a constant thoughtfulness temperance and sobriety, but more especially Innocency, and the Child like nature, which does in the highest degree imitate the nature Angelical, whence our Saviour Christ, *Mat.* 18. 10. admonishes his Disciples,

Disciples, to take heed not to despise Innocency, and the simple harmless nature, which he calls one of these little Ones, such as have through the vertue and power of the divine friendly innocent Principle disarmed the fierce wrathful properties, and as it were cut off the members of evil, that is their thoughts, words and works, and have as much as in them lies, imitated and lived in the innocent nature of Christs Spirit, and good Angels, for of such he saith, *Their Angels do always behold the Face of my Father, which is in Heaven.*

But such as live in Uncleanness and Riot, in Chambering and Wantonness, in Oppression and Cruelty, are subject to the Tyranny and Punishment of evil Angels, as executioners of the divine Vengeance, which hence are called *destroying Angels*: Thus two Angels came to *Sodom*, and having secured *Lot* and

his too Daughters, consumed those wicked Cities, whose Inhabitants burning with unnatural Lusts, were justly destroyed with a shower of Fire and Brimstone, the Lord by the Angels of his vengeance raigning down as it were Hell out of Heaven upon them, such was his Abhorance of their Abominations. When *David* had provoked the Lord by numbering the People, and thereby shewing his Inclinations to boast of the Arm of Flesh, rather than trust in the Lord his God; It is said, 1 Chro. 21. 15. God sent an Angel to *Jerusalem* to destroy it, and he repented him of the evil, and said to the Angel that destroyed, *It is enough, stay now thy hand*; And the Angel of the Lord stood by the threshing Floor of *Ornan* the *Jebusite*, and *David* lift up his Eyes and saw the Angel of the Lord stand between the Earth and the Heaven, having a drawn Sword in his Hand,

Hand, ſtretched out over *Jeruſalem*; then *David*, and the Elders of *Iſrael*, who were cloathed in Sackcloath, fell upon their Faces. When *Senacherib*, King of *Aſſyria* preſuming upon the ſtrength and number of his Army, had proudly Bleſphemed the God of *Iſrael*, the Lord ſent an Angel, which cut off all the mighty men of valour, and the Leaders and Captains in his Camp, ſo that he returned with ſhame into his own Land, 2 *Chron.* 32. 21. which is alſo Recorded more particularly, *Iſaiah* 37. 36. The Angel of the Lord went forth and ſmote in the Camp of the *Aſſyrians* an hundred and fourſcore and five thouſand; and when they aroſe early in the morning, behold they were all dead Corps. In like manner, when *Herod* had accepted the blaſphemous Flatteries of the people, *Acts* 12. 23. immediately the Angel of the Lord ſmote him, becauſe he gave

not

not God the glory, and he was eaten of Worms, and gave up the Ghost. So the Angel that slew the first-born of the *Egyptians*, is called *the Destroyer*, Exod. 12. 23. As also the Angel that smote the rebellious *Israelites* in the Wilderness. *Neither murmur ye, as some of them murmured, and were destroyed by the Destroyer*, 1 Cor. 10. 10. For when men by imitation do come near and sympathize with the principle of the evil Angels, they become incorporated with, or swallowed up by their wrathful dark Nature; as the Kingly Prophet *David* saith, Psal. 78. 49. *The Lord casts upon them the fierceness of his Anger, Indination and Wrath*, that is by the sending out, or granting Commissions unto evil Angels, to vex and plague them; for man by his Out-rages, Gluttony, Drunkenness and Oppressions, both to Man and Beast, and killing of those of his own kind, has opened the Gate of

of Gods fierce warthful anger, which does powerfully attract the evil Angels and give them oppertunities to commit Evils without Remorse, having a free access both by Dreams and Visions, and other Spiritual Communications, which do exert, and inwardly stir up man ever, even in the very center of his Life to Evils, whence those numberless, & strong lewd Immaginations, wicked Words, & ungodly Works do proceed, so that a rational man would think that no thing, or Creature, that is cloathed with the humane nature, could be so much depraved and precipitated into Error and all kind of Ungodliness. Therefore well may the Angel of the Lord in the *Revelations*, cry, woe unto mankind, or the Inhabitants of the Earth, for the Devil is cast out of Heaven, and is come down on the Earth in great Wrath and Indignation, that is into the wrathful or evil part of the

Adamical

Adamical Earth, and not into the good part; for this world, and all things therein, do conſiſt both of Good and Evil, Light and Darkneſs, Love and Hate; but into the good, the Devil, that is, evil Angels or Spirits cannot enter, as being contrary to their *Ubi*, or Beeing; the Light being ſet in an eternal oppoſition to Darkneſs, and *Satan*, and all his aſſociate Angels being fallen from the Light, are entered into the dark original wrath, whence the evil part of this world proceeds; and therefore he and his Legions are only capable of the poyſonous fierce wrathful *Ubi*, or Station; and conſequently where perſons give themſelves up unto Oppreſſion, Violence, Envy, Back-biting, Gluttony, Drunkenneſs, Swearing, Lying, Luſtful Prothy Romancing Diſcourſes, and vain fooliſh Jeſtings, all which do ariſe, and are generated from the fierce poyſonous wrath, both inward and outward,

outward, wherein *Belzebub* has his Throne, to and with the ſouls and ſpirits of ſuch men, the evil Angels have free acceſs, and a ready Intercourſe, becauſe they are nearly allyed in their original principle; *Ahabs* Prophets were before falſe and lying Prophets, and had made a Trade of ſoothing up that wicked King in his Idolatry, with counterfeit Viſions and Flatteries; and therefore it was that an evil Angel was ſo ready to offer himſelf to be a lying Spirit in their mouthes. It was the Sin of *David* that drew down the beforementioned deſtroying Angel with his Sword in his hand againſt *Jeruſalem*; and when *David* and his people repented of their miſdeeds, then preſently the Lord commanded the Angel to put up the Sword of wrath; for by ſuch their Repentance, the principle of Indignation was weakned; and on the contrary, the principle of Light and Love was thereby

thereby ſtrengthened and corroborated, which did diſcuſe the wrathful *particles*, or cauſe the deſtroying Angel to diſappear, & attracted the preſence and aſſiſtance of the good Angels, who have their *Vbi*, or are converſant in the good part of this world, as the evil Angels are in the dark maligne part thereof; and as men enter either into Good or Evil, ſo do they contract a familiarity with the one or the other, and acquire good or bad Guardians, which do powerfuly ſtir them up either to vertue or vice.

Hence we read, *Gen.* 48. 16. *Jacob* acknowledging Gods divine hand of providence, ſaith to his Son *Joſeph*, *The Angel which hath delivered me from all evil bleſs the Children*; as alſo the ſame ſacred Scripture, *Gen.* 32. 24. declares that the Lord wraſtled with *Jacob* all Night, in a Viſion or Dream by his good Angel, and *Jacob*'s Spirit or Soul was in good

good earneſt, and ſtrove ſo with the divine power, or good Angel, that he would not let him depart, untill he had bleſſed him, which did manifeſt *Jacob*'s firm Faith, and inward acquaintance with, and underſtanding of Gods goverment by Angels, which of late Years has hardly any being in the Heads or the Hearts, in the Underſtandings or Deſires of men.

CHAP.

CHAP. X.

Man cannot Communicate with Spirits in his outward Senses, but in Dreams *and* Extasies. *Strange material* Figures, Calls, Blows, *&c. before* Death. *Of middle* Spirits. *Against telling of* Dreams *and how* Dreams *are always represented in Corporeal Forms, and in what sence mens works are said to follow them after* Death.

WE have before demonstrated, that during the sleep of the Body, the Soul is as it were already Seperated, and in Eternity, so that both Joy and Sorrow is essential unto it, and the Soul does really enjoy either pleasure or pain; For this cause both good and evil Angels and Spirits can most easily and familiarly communicate with

with the Souls of men in sleep; for then the Soul is near unto their *Ubi*, or Being, and there is a great affinity between them; but when the Body is awake, and all its sally-ports of the Senses wide open, to let in outward material Objects, the Soul is cloathed with a dark, heavy, earthy, sensual vesture, which does as it were wholly captivate and chain this incorporeal Essence; and as those Communications, Revelations, Sights, or whatever else does happen to the Soul in Dreams and Visions, seems as nothing to the Body and Senses after waking (which is one main cause so many slight Dreams) so what is translated through the Senses, or in the outward material World is nothing to the Soul in Dreams; but the Beggar has as lofty Representations, as the King, and the poor Captive as free Enjoyments as his Judge; therefore we should consider the vast differ-

ance between the internal and external principles, and their respective Inhabitants, and that the external Eye can see only into its own Birth or Original; that is, into the Things and Light of this outward material World, as receiving its Light from thence, for nothing can see further than its own principle whence it proceeded.

For this cause no mortal man can see and communicate with Angels and Spirits by sight, and under the perfect Exercise of their outward Senses; therefore when the holy Prophets and Antients received Visions, and the good Angels and Spirits Communicated their Secrets unto them, it was alwayes in Dreams, Extasies or Raptures; not knowing (as the Apostle saith 2 *Cor.* 12. 2.) whether they were in the Body, or out of the Body; and therefore the Prophet *Daniel*, saith, that in the great Vision before mentioned

tioned, *he had not the strength of a man*, that is, his senses and natural understanding, was during that time of the Vision, weak, dead, or as it were asleep, and did not see, nor know any more of the mystery or divine sight, than men do of their common Visions of the Night, which are as nothing to the Body and Senses; for every Eye sees into its own Radix, that of the Body into the Principle of this World, as being generated from the Light thereof, and being it self Corporeal, sees, apprehends and comprehends all Corporal things; but the Eye of the mind and soul is Incorporeal, and therefore it can well see, apprehend and comprehend things Incorporeal and Spiritual, especially when it shakes off, and as it were quits it self of the Chains and heavy Fetters of its earthly Tabernacle, and the sensual Facultites of the external palpability, as comes to pass in Visions

and Dreams; for the Soul has an eternal and Cœleſtial original proceeding from the Intelligible World, and therefore when it is freed from Darkneſs, it can well ſee into, and communicate with the internal and heavenly Spirits and Angels; But the Senſes and Body take their original from groſs palpable matter, and therefore depend upon ſublinary nature, conſequently ſubject to deſtruction and coruption.

The Body is a dull heavy Trunk, but the Soul is quick as Thought, and nimble as a Beam of Light; and therefore, when freed from the clog of the Body and ſenſual Power, 'tis capable of entertaining and receiving all things, be they either material or immaterial.

But here it muſt be noted, that it is common for Perſons in Dreams to be preſented with various Figures, Forms, and Shapes of material things belonging unto the Animal, Vege-

table

table and Mineral Kingdoms, which do ſignifie, or often times fore ſhew or denote Proſperity, Adverſity, Health, Sickneſs, the Death of themſelves or Friends; others have vocal Calls, Voices, or Blows before Death or Sickneſs; Now all this variety of Nightly Repreſentations or Dreams proceed from the variety of each mans Genius or Angel, and are true or falſe, according to its Nature, and the vertuous or vicious Lives of the Perſons.

But certain it is, that many men have certain and aſſured ſigns, or premonitions given them of the Death or Well-fare of abſent Friends and Relations, as alſo of their own; of which were it needful, numerous Inſtances might be given; and this as it is very ſtrange and wonderful, ſo I ſee not which way it can come to paſs otherwiſe than by the operation of the internal and ſupernatural Intelligers or Genji, which

amongst the wise and sober Antients was more frequent then of late years, *viz.* when men fearing the Lord, believed that he governed the world by Angels, and when men lived in Sobriety, Temperance, and Cleanness, which doth wonderfully prepare men for, and render them capable of receiving true Dreams or Oracles. For external as well as internal Purity, and to be free from Violence, and the defilements of Blood, and of unclean Meats and Drinks is most necessary; for all who would be worthy of this sublime Knowledge and Gift of true Dreams, must keep a pure undisturbed and undisquieted Spirit and Imagination, & friendly compose the same; for an unclouded Spirit is like a clear Glass, or calm limpid spring of water, wherein you may behold the true Images of things, but if the same be troubled, stirred or agitated, then you perceive nothing but confused

fuſed Figures; ſo the Spirit being diſcompoſed apprehends nothing as it ought to do, but as long as it continues ſerene and tranquil, it lets in the true Lights of diſtinguiſhing & underſtanding, and preſents the real Figures and Notions of things to ſuch as are of a ſound and healthy Body & Mind, not dulled with Intemperance, nor made ſad by Anger, nor provoked to Bitterneſs and Envy by Covetouſneſs; but when at peace with God, and all its innocent Creation, you quietly go to Bed, and fall a ſleep, then the Soul being looſed from hurtful thoughts, and freed from the heavy body, and ſenſual Spirits, does freely Communicate with divine Angels and Spirits, and far more certainly, clearly and efficaciouſly behold and enjoy wonderful things; and oftimes is then inſtructed in, and taught many abſtruce Secrets and Myſtries; for the good Spirits being diffuſive and communi-

cative, do invite the Soul to their Society by the opportunity of the Sleep of the Body & Sences, and the nocturnal solitarines, nor will they be wanting to such when they are awake, if they shall square and conduct their Lives and Actions by the measures of wisdom, and rules of Piety.

On the Contrary such whose Fantasies and Spirits are dull, and as it were unpolished, and who languish under distemperatures of mind, and a Body oppressed with excess of wine, or other superfluity, whence noxious Fumes arises, that miserably becloud all the *Intellectual Hemisphere*, the access and intercourse of the benigne Spirits or Angels is prevented or frustrated, and such peoples Dreams are confused, oblivious, and tending to Evil and Vanity; for the good Intelligences cannot, nor will give true Oracles or significant Dreams to persons intemperate and unclean,

unclean, and whose Souls are estranged and degenerated from their principle, and precipitated into wrath and Violence; But the Inhabitants of the infernal World have the nearest Affinity to such, and do by their secret sympathitical Communications suggest and dart into the Soul many Lying Fantasies and Mischevious Dreams, and teach them sundry vile pranks and evils.

For there is as great a variety of Spiritual Creatures and Beeings, good and evil, clean and unclean Spirits, *viz.* respectively in the two grand Fountains or Principles of good and evil, as there are material Inhabitants in this internal or visible principle or *Elementary Quaternion* of Earth, Air, Water and Fire, and of as various and different shapes, formes and natures, and complexions (if we may in an Analogous way apply those words to *Spiritual*, which commonly are only predicated

ted of gross *Palpable* Creatures and things) for all this wonderful variety of the Animal, Vegetative and Mineral Kingdoms, are but a Figure and Similitude of what is in the internal Spiritual World, whence all those proceeded; and the internal Spirit and Power is still the true cause of all motion, growth and increase, and Life in all Creatures and things contained in the said three Kingdoms, and no internal Intelligence, Power, Spirit, Angel, or Genius, whatever can affect us otherwise than as we draw near them in Spirit, and so by degrees awaken their predominant property or principle, by which they have power to influence us either in good or evil. But for the most part, it happens in the Evil, because most men live under the dominion of the evil principle, and properties of Nature. For a man hath both inward & outward helps in whatsoever he inclines to, more

more especially if his propensions & desires be fixed and strong; his inward helps towards vertue are the good Angels and Spirits, who readily meet, embrace and rejoyce at the drawing near of men to their principle; whence it is said, that there is Joy in Heaven at the Conversion of a Sinner; and to encourage them in well-doing, they by almost imperceptible wayes afford them assistances, and reveal many wonderful secrets to them, both by day and nightly Visions; and his outward Helps are innocent Living, Temperance, and Cleanness in Meats, Drinks, Exercises and Communications with good sober men; and those latter helps being practised to conciliate, and promote the former.

On the contrary, men evilly enclined have also two Spurs to wickedness, viz. *inwardly* by the suggestions of bad *Dæmons*, whose work it is to prompt men to viciousness; and

and *outwardly* by Covetousness, Pride, Drunkenness, Vain-Glory, Uncleanness, Intemperance, evil Words, Works and Communications with evil men.

Likewise, as every man is endued Radically with the two grand Fountains or Principles of good and evil, which every one in the World is more or less sensible of, by their inward operations, and that continual Strife, and as it were open wars there is between them in the Centre of his Soul, so every man thence comes to have two Genij or Spirits, that alwayes wait upon, and attend him, *viz.* one good, which answers to the good friendly principle of Light and Love; The other evil, refering to the fierce, wrathful Principle, which two do continually and fiercely contend for Victory, and oft-times cause great trouble & perplexity in the Soul; but when the good overcomes, then there is

Joy

Joy, Concord and Pleasure, or an intire Satisfaction of Mind.

It is further to be noted, that there are great numbers of Elemental Spirits, which are of a middle nature; some of which do dart and gleam into some persons whose understandings are not exalted above their Principles or Elements; These only busie themselves in foolish unluckey ridiculous prankes, and doing of pretty mischiefs; whereby they often promote idle jesting, vain laughter, wanton love stories, and the like; but they generally attend those people that have poor, low, beggerly genius, whose understandings are very little elevated above Bruits; for this Infantry of Spirits, or lower graduated Spectrums have no communication either with men of vertue or prudence, nor yet with those that are Exalted in the highest degrees of evil; for these Lemures, or Terrestrial or Watery Spirits are

as they chiefly inhabit woods Mountains, or unfrequented Valleys, Rivers and Lakes, so they come nearer to the nature of some sorts of Beasts then of man, unless of such men only who have base low beastial complexions for with such they have a simile of this sort. The Prophet *Isaiah* seems to speak, *Chap.* 13. 21. where he mentions *Ziim* and *Ob* and *Iim*, and the *Satyrs* which should dance in the ruins of *Babilon*, they are unclean sorts of inferiour Spirits, and their conversation does ill become the Noble Race of Mankind.

But for the good Superiour Angels their converse is very advantageous, and therefore ought by all lawful means to be courted, and conciliated, and the discoveries made by them to be highly regarded, and concealed, for its a great and mischievous error for People to tell abroad their Dream, and the secret communication of their Souls with

Angels

Angels and good Genij, and so highly to prostitute them to every lewd and vain Companion, as though they were of no worth or value, this is very common amongst most people, but it is a greater evil then most do imagine; for some who have had good Angels granted to them, for day and night Companions; that taught and revealed unto them many excellent things both present and to come, have by their divulging, and fooliſh talking of them, loſt ſuch their Guardians, and all the converſation of their good genij, which too late they have been ſenſible of, but found them as hard to be regained as *Eſau*'s Birth-right was, when by evil courſes, and ſin he had fooled it away, and then ſought it in vain with tears, for there is nothing more offends the good Angels, then mens light behaviour, and vain talking of them; as on the other ſide, nothing doth more pleaſe and allure

allure them, then for men to lock up their secrets in religious and thoughtful Brests, and to abscond them from the vulger and profain, as we read in *Ezra*, Thou shalt deliver these books that contain the secret Law of the *Hebrews* unto the wise men of thy people, whose hearts thou knowest can comprehend them, and keep these secrets; Therefore it was usual amongst the Philosophical Ancients to hide their great secrets; and vail holy mysteries in abscure Characters and Hieroglyphicks, because they should not be known to and profaned by the wicked. So we read of *Theodorus*, the Tragick Poet, when he would have referred something of the mysteries of Jewish Scriptures to a certain fable, he was depraved of his sight. Tis also reported of *Theopompus*, when he began to translate something of the divine Law into the Greek tongue, he was smitten with a kind of Phren-

sie.

ſie, or extraordinary trouble of mind, and deſired of God to make him ſenſible wherefore that calamity was fallen upon him, received anſwer in a Dream, that it was, becauſe he had baſely polluted Divine things, by ſetting them forth in publick.

Our Lord Chriſt himſelf, whileſt he lived in the humane Nature, ſpake after that manner and faſhion, that only the more intimate Diſciples ſhould underſtand the myſteries of the Word of God, but to others he ſpake onely in Parables; he alſo commands, *that holy things ſhould not be given to Dogs, nor Pearls caſt before Swine*; Therefore, ſaith the Prophet, *I have hid thy Word, in my Heart, that I might not ſin againſt Thee.* And *Mary*, the bleſſed amongſt women, when the Angel ſaluted her, and told her what glorious things ſhould happen unto her, it is ſaid, that ſhe laid up the

sayings in her heart, and pondered them in her religious mind; which reverence, and serious meditation on these wonderful things, which the Angel communicated unto her, was well pleasing to the blessed Creator, whence every good and perfect gift proceeds. For all celestical vertues are wonderfully strengthened by secrecy, and the holy powers attracted, who detest publick and profane things, and vain bablings.

Now Dreams are no other then certain discourses and incorporeal Sights of the Soul, being in sleep, loosed from the heavy Fetters of the Body and sences, whereby it hath an near affinity with the matereal beeings, and according to what property of the sevenfold Nature, she is subjected unto, such and such Phansies, Representations or Dreams, she apprehends which appears as real as if they were corporeal qualities,

ties, and the Soul is thereby either tormented, and full of perplexity, or on the other ſide filled with Joy and Delight apprehended in the Divine Viſion; ſomewhat to this purpoſe is imitated by *John* the Divine in the *Revelations*, where 'tis ſaid, *Bleſſed are they that dye in the Lord, for their Works do follow them.* For the Manners, Habbits, Temperance, Sobriety, Innocency of Life, doing unto all as they would be done unto, and the true illuminated underſtanding of the Myſteries of God, and his great Divine Law in nature, are works that may be ſaid to follow a pious Soul after death, which then calls to mind thoſe things that it did in its life, and ſtill more intently meditates and thinks on them, and endeavors to do them again, for they being the Souls chief delight in the time of its continuation with the Body, it ſtill takes Pleaſure in them, but in a more

perfect and exalted degree. For after Death the Soul being deprived, and wholy destitute of all the Faculties and Functions of humane Life, as Nourishing, Growing, Generating and various Occupations of the Senses, all the delights of the Body must needs cease, and be terminated; but their works follow them in the Mystery, and become substantial; for all things then appear in their real Figures, Forms and Shapes as they do in this World, but in the greatest Perfection and most Sublime.

The truth of this St *John* in the *Revelations* does demonstrate, where the Gate of the Heavenly Paradisical Kingdom of Eternal Happiness being opened and shewed unto him, it appeared in most beautiful curious Forms, Shapes and Figures of the things of this external World; but in a far higher degree of perfection, for the Furniture of this World,

viz.

viz. the innumerable and vast variety of Creatures in the Animal, Vegative, and Mineral Kingdoms, are gross, and as it were half dead in comparison of the Heavenly and Spiritual; for all these lower things are but faint, dull, imperfect corporal Figures and Forms af the Spiritual Kingdom whence they had their original. It is therefore to be noted that no man ever dreamed, that he saw any Thing, Figure, or Shape of the Animal, Vegative and Mineral Kingdoms, which he never saw, thought or heard of before at least in the parts, if not in the whole; for though many times things are magnified or diminished and made better or worse, or Heterogeneous things conjoyned in a representation that never were in nature, yet still there is nothing that hath not before been seen, heard or though of.

The like is to be understood of the contrary or dark Kingdom of

Wrath or Hell; such as have by transgression precipitated their souls thereinto, their work do also follow them, and all Figures, Forms, Shapes, or what ever else is represented unto them, is Fearful and Hideous, according to what degree they have with their wills entered into the wrathful fierce unclean Principle. Their Conditions is like men in terible Dreams, who are afraid of Swords, killing, falling from high places, drownings, Rocks falling on them, or being torn to peices with wild Beasts, and the like strange fierce or malancholy imaginations and representations, which are all real and most essential, and yet no danger of death near them, nor any period to their woful condition. And therefore the state of the damned is called Eternal death, and a worm that never dyeth, and therefore no end of their sorrow and misery. These strange phansies, and yet real apprehensions

hensions do follow each Spirit, or Soul, according to that property which carried the upper dominion in the time of the Body, from which predominating property do arise, and are generated, most frightful & hideous representations, which put the captivated Soul into unexpressible fears & agonies, & make it desious to die, & cannot, but continuing forevermore in this doleful torture & perplexity, yea the predominating quality gives the form to the new Body, *viz.* of a Dog, Cat, Bear, Lion, Fox, Tyger, Bull, Goat, or other savage Beasts, according to what degree such persons in their life time entered into any of their respective natures by Cruelty, Lust, Subtilty, or the like, for this very cause (as was before intimated) all the evil Angels & Souls that have at any time appeared in Dreams or Visions, have been clothed with beastial Shapes, Figures, Forms; but good Angels, and blessed Spirits

in human Form, and cloathed with the product of clean innocent vegetation, as fine Linning and the like, for which reason some of the Philosophical Ancients would not wear any other cloathing or garment then what had an innocent original, as pure Linning, and the like of their Foods; whereby, immitating the good Angels, they attracted their benevolent Influences.

Thus every persons Joys or Sorrows in the Worlds to come are of that nature, as where the predominant properties, and inclinations the will entered into, in the time of its corporeal pilgrimage; for from the two internal or immaterial Worlds, *viz.* the Good Heavenly and Paradifical, and the Hellish Wrathful, does proceed & is generated, this good & evil, or material World, of which external beeings are but a platform or figure. Which may afford a ve-

ry sublime and Philosophical Speculation, and he that would truely know the great adorable and ever blessed Creator, must with fear and earnestness pray unto him to teach him the knowledg of himself, and of the things that are; every one of which does in its respective degree contain the true nature and property of the whole; for the wonderful all forming Creator is in the midst of his own works, and does sustain and uphold and continually generate them, and leads the wise Seeker into the knowledg of the two grand Fountains of Good and Evil, and whence they proceed, whilst the profane tread them under their feet.

CHAP.

CHAP. XI.

That these Communications from good Angels by Dreams, *&c. are not wholely ceased; the Reasons why the same are now so rare and seldom.*

BUT notwithstanding all those numerous instances we have produced from sacred Scripture, of the frequent Apparitions and Communications of good Spirits & Angels in Dreams and Visions, to pious and holy men in times past, instructing and admonishing them, and revealing divine mysteries unto them; the same will be of little advantage or incouragement to us, if that vulgar opinion be true, that although they were so usual and frequent in former Ages, yet now they are wholely ceased, and no such spiritual assistances or converse to be expected

expected; but as this opinion is not founded on holy Scripture, ſo there are divers reaſons which ſway with me not to imbrace the ſame; its true, the Text ſaith, That if an Angel from Heaven ſhall preach any other Doctrine, that is contrary, or derogatory unto the Goſpel of Jeſus Chriſt, he ought to be rejected and accurſed; for thereby it would plainly appear, that he was an evil Angel, ſince God in any of his manifeſtations is never contrary unto himſelf; yet this hinders not but good Spirits may afford us good Offices, and give us notice of impending Dangers, and defend us from the aſſaults and incurrances of evil Dœmons, and be the Miniſters of God, whereby he may be pleaſed to make more clearer revelations of his Secrets to thoſe that fear him; for the bleſſed Creator is the ſame as ever he was, and as near unto mankind as he was in former Ages, whence the

Apoſtle

Apostle *Paul* saith, the divine Word, or holy Principle of Gods eternal Light and Love is near thee, in thy Mouth, and in the Center of thy Heart; and therefore whatsoever was by divine appointment or permission of this nature, common to the Prophets and holy men in former Ages, its reasonable to believe that the same should not only be continued in these later times, but increased, and far more illustrated since the great work of redemption and divine manifestation in the flesh, who was welcomed unto the humane nature by the holy Quires of Angles.

Its under this Gospel dispensation that the holy Prophets have foretold should be far more glorious irradications and discoveries of divine knowledge; that all should be taught of God. That their Sons and their Daughters should Prophecy, their young Men see Visions, and their old Men

Men dream Dreams. The current of the Scripture bears Teſtimony to a greater Light to break forth in the latter dayes, wherein the knowledge of the Lord ſhall cover the Earth, as the Water cover the Sea; and why then ſhould we abridg or reject any of thoſe ways wherein God hath formerly vouchſafed moſt uſually to diſcover his will in the myſteries of his Kingdom to the Sons of men.

The good Spirits are inflamed with the ſame Zeal for ſpreading the Glory of their Creator *now*, as in former times; they have ſtill the ſame ardent Charity and Good-will towards men that perſue and ſeek after Vertue and Piety, as *heretofore*; and *we* have as much need of their aid and aſſiſtance, as any of the *Ancients*; why then ſhould we think all entercourſe cut off between us and thoſe bleſſed Spirits? why ſhould we with a ſtupid neglect loſe the

benefit

benefit of such powerful Auxiliaries? That evil Angels are dayly contriving our temporal and eternal ruin, that they do by various ways and means cast stumbling blocks before us in the Paths of Piety, and endeavour to seduce us by multitudes of temptations, is generally agreed by all professors of the Christian Religion; and if so, I desire to know why we should not believe the good Angels to be as diligent to protect or instruct us, as ready to encourage us in well doing, as the other are busie to circumvent and debauch us, and prompt us on to sin, and mischiefs and misery.

Its evident the ever blessed Creator has since the woful fall and degeneration of mankind, readily heard the prayers of those that in sincerity have called upon his Name, and live in obedience to his holy Law, and that he hath in various manners appeared to them in Visions

Calls,

Calls, Voyces, Dreams, and the like; which was continued and encreased in an extraordinary manner after the great Light appeared, *viz.* Christ Jesus cloathed with the humane nature, as appears by the authority of the Scriptures before mentioned, and if the same be now discontinued (as some people would have us believe) of which, as there is no mention in Scripture, so 'tis against the Principles of God in nature, to suppose any such Chasm or interruption of communication between superiours and inferiours, in the state of created beeings; and beside what a miserable and deplorable state must man then now be in; for amongst the Ancients, if the Spirits of the Lord did withdraw, and cease from communicating, and manifesting the secrets of the great Creator, by some of the forementioned wayes, they looked on themselves in a sad and deplorable condition,

tion, as we may see in the case of *Saul* and others? Whereas now according to these opinions we are not only debarred of all those celestial interviens and communications, but also exposed to all the rage and subtilty of evil Spirits, without any assistance from the good Angels, which our Fore-fathers so plentifully enjoyed.

But the Truth is, if we by vertuous lives prepare and fit our selves for the converse of holy Angels, we have no more reason to dispair of their aid, for the Lord doth never with-draw his holy Spirit from man, except man do first by sin and disobedience separate himself from his Maker; but on the contrary the divine Principle of love doth continually strive with man against the evil, as our Saviour said, *I would have gathered you, even as a Hen gathereth her Chickins under her Wings*; and in another place; *I came to seek and to save*

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that which was lost. And elsewhere the Scripture saith, *As many as received the glorious Light of his Gospel, became the sons of God, or of Light*; and the great Apostle *Paul*, who was illuminated by divine Vision saith, Whatsoever may, or can, be known of God, is implanted and manifested in man. For God made him in his own Image, that is, containing a breviate of the nature of all things divine and humane; which is since his fall enlightened, or again re-invested with the divine Seed of the woman, and holy Principle of Light, even to the Center of his Soul, which the wise Man calls, the voice of Wisdom, always crying in the Gate of the microcosmical City, calling man out of Sin, and the Babylonical confusion, into the glorious Light and Liberty of the Sons of God, in which state the inward eye of divine sight is opened, which sees

into the secret mysteries of Gods nature.

But some will say, that these divine sights and visions, like miracles, were only to illustrate and confirm the Gospel, or glorious manifestation of Christ in the human nature, and to convince and call the Heathen to repentance, and to the knowledge and faith of the universal Salvation. But to this I answer;

First, The Objection is not true, for as these secret Communications were before under the Mosaical Dispensation, so in fact they have been continued unto, and enjoyned by multitudes of holy pious and reserved Souls in all Ages since, of which various Examples might be given from Authentick Histories, I shall only cite one remarkable one out of the Book of Martyrs: In Queen *Maries* days, when the Prosecution was hot against the Protestants, there was but one Congregation in all

all the City of *London* that kept it self intire, and privately hold Assemblies, to which one Mr. *Rough* belonged, as a Deacon or Officer, to care for the poor, and to that purpose had in his Custody a Roll, wherein all the names belonging to the Congregation were entered, it happened one night, that *Cuthbert Simpson*, Dreamed that Mr. *Rough* was taken, and the Roll in his Pocket, and then awaked, and falling asleep again, had the same Dream repeated, with which being much affected, he gets up, intending to go to Mr. *Rough*, but before he got ready Mr. *Rough* came unto his Chamber, to whom he told his Dream, and desired him, that he would some way dispose of that Catalogue, that it might not be taken with him; *Rough* reproved him for such a conceit, telling him Dreams were but silly fancies, and Christians ought not to regard them; but

Sympson, upon whose Spirit it had made a greater impression, adjured him, in the Name of the Lord, as he would answer the mischief which might befal the innocent People of God, to mind what he said, and convey away the Book; so he consented and secured it; and within two or three days was himself taken, and had the book been found with him, all the whole Congregation had been discovered, and ruined, if not lost their lives, which by this providence was prevented.

Secondly. Is there not as great need and occasion still for such spiritual Admonitions and Assistances, as there was in the Apostles days; nay, more, for then Believers were in more ample manner filled with the holy Spirit, and able to work Miracles then for the conviction of Infidels; whereas now there are few, or scarce any arrive to those Gifts; And do not the greater part of

of mankind still continue in blindness, and unbelief? The compass and number of Professt Christians is inconsiderable in respect of the vast numberless number of Infidels and Heathens; besides most called Christians have more of the name then of the nature of that holy Religion.

The adorable Jehovah sent his well beloved and eternal Son our Saviour into the World to appease his wrath, and to break down that irefull Partition Wall which separated man from the Peace of God and the God of Peace, and to enlighten the Heathens, and those that sat in darkness and the shadow of death, and to reconcile man to his maker, against whom he had rebelled, and was become an Enemy, not only to him, but consequently to all goodness and vertue. Now since divine Visions and Revelations by Dreams were so frequent before our Saviours Incarnation, why should we imagine

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that this most illustrious Light should put a total stop to all those holy celestial Communications? As though the ever Blessed God that made all things in Heaven and Earth in concord and sympathy, were not the same, nor so kind to man as in former days, who is certainly unalterably, and always ready to draw near unto, and hear all those that fear his Name. But the true original reason or occasion why Visions, useful Dreams, and the Communications of good Angels are ceased to many nominal Christians, is their infidelity and disobedience, and not living in the Power of that pure Spirit of Light, Love and Wisdom that they profess in name: For, alas! What do names, or formal empty professions and talk signifie in this particular? the Lord accepts of no Worship, but that only which is hearty, viz. in Spirit and in Truth,

as

as the great Light of the World does testifie.

To shew that I assert no new or singular opinion in this point, I shall here add the words of a most Learned and Reverend Author the famous Dr. *Usher*, Archbishop of *Armaugh*, who in his Body of Divinity fol. 150 saith thus.

Doth man commit Sin in the Night when he Dreameth? [that is, sometimes when he hath evil Dreams, for of those the Author is speaking]

Yes surely [saith this Learned and Holy man] *the Soul is never idle, but when it thinketh not of Good, it thinketh of Evil. And the Godly may mark, that after they have had many Dreams of things unlawful, their heart is in a measure wounded, till they obtain Peace and Pardon from God.*

What use are we to make thereof? to pray earnestly that God would sanctifie our corrupt Heart, that it may be a Fountain of Holy, and not Sinful

thoughts, and in the Night to commit our selves specially to God, that because we having our Senses and Judgment bound and silent are less able to resist and judge our sinful thoughts, God would preserve us from them by his Grace. And 2dly that we avoid all occasions thereof in the Day. Thus far that Judicious Author.

If mankind suffer the fierce, wild, savage, Spirit of Wrath, Violence, Oppression, Intemperance, and Uncleanness to reign in their Hearts and Souls, then there is no doubt but all Illuminations, true Dreams and divine Visions will cease in them; and the Spirit of Error and Cruelty grow Strong and Powerfull.

These are things all sober, serious, well-minded Christians ought to consider, and not to be led away, with Tradition, Noises and Clamours; for all such as shall adhere unto, and regard the Voice of *Wisdom*, that continually cries in

the

the Gate of mans *Microcosmical City*, and hereby have clenſed themſelves from Uncleanneſs, both of Fleſh and Spirit, ſhall find the Inward and Spiritual Eye of their Underſtanding opened, and having by obedience, ſeparated themſelves from the giddy Croud of the Multitude, and their pernitions Wayes, they become Subjects of the cœleſtial Country, and belong to the *New-Jeruſalem*, whoſe Gates ſtand open to them, ſo that they are Fellow-Citizens with Saint *John* in the *Revelation*; where he ſaith, *The Gate of the Heavenly City was opened unto him on the Lords-Day*, that is, the *Divine Principle* of Gods eternal Light and amiable Love *diſcloſed its ſelf* in the *Center of his Heart*: Now this was by a *Divine Viſion*, and the *Eye of the mind*, that he ſaw the Heavenly Myſteries, through the Outward Nature, which is a true figure of the

Inward,

Inward, because from thence it proceeds; nor can any know this *holy Sabbath*, or *Lords Day*, but those that have retained the Counsel of the Voice of Wisdom, and been true to the heavenly Power; for unto them alone is granted the Key that opens the Gate of the Heavenly *Jerusalem*.

CHAP

CHAP. XII.

The Causes why Dreams *are always Represented us actually present: As also some means tending to promote intellectual* Communications: *The Excellency of* Temperance *and a Regular* Diet, *and Sober Vertuous* Life, *to conciliate and advance true significant and profitable* Dreams, *and to make an honest useful improvement thereof.*

THE Soul of man having a divine original, being an Eye or Ray, of the Eternal power and Heavenly Fire, when loosened from the outward gross senses of the Elfmental nature, as in *Dreams*, sees into the great Mystery of Eternity, as into its Mother, where there is neither *Place* nor *Time*, but near and afar off is all one and the same.

For

For the Soul in *Dreams* (when the Body and ſenſual Powers of the outward elemental groſneſs are *aſleep*, or *dead* (which is all one during the ſleep of the Body) is as it were already in Eternity, and ſwims in the great Depth, or *Abyſſes*, and ſees with an eternal Eye or Sight in the ſame meaſure like its Creator, whence it had its birth, and whoſe Image it beareth.

For this cauſe the Soul is buſied in Dreams and Viſions, that are repreſented not only really actuated, but preſent, as if they were already done, or at the ſame time accompliſhed, for all things, whether paſt, preſent or to come, appear preſent to the Great Eye of the Eternal Being, and the ſame (in proportion) is to be underſtood of the Soul in its ſeparate ſtate; that is to ſay, dead, aſleep, or looſed from the chains and dark clouds of the body and ſences, of outward compoſition, for the Lord

sees and knows all things; for unto him, there is neither time nor place, night nor day, but all is essencially present; for things in Eternity goes not on bydegrees, or by progressions, as they do in time; the like is in its kind to be understood of the Soul in Dreams when it swims out of the grosse sleepy Body, more especially after Death, in which state all the mystries of that Principle into which the Soul had entered and immorsed its self in the time of its Cohabitation with the Body, whether Good or Evil, and also all its works do follow, attend and are present, naked and bare unto each Soul; hence the Scripture saith, Blessed are those that dye, & are Comprehended in Gods Love, for their works follow them, that is, are Essensually present with them, as their Figures and Representations are in Dreams, so the same divine Scripture saith of Christ, that he was a Lamb slain from the

Foun-

Foundation of the World; nevertheless the same was not accomplished according to time in some thousands of years after.

And as in Eternity all things and time are present, so it thence follows that it comprehends all times, and is not capable of being measured or divided, much less comprehended; so the Soul of man being inspirited by the eternal divine Principle of Love and Light, and thereby capable of having its Conversation in Heaven, and taking its Flight into Eternity, for every thing is capable to reascend as high as its first Fountain whence it first descended; in which state it is capacitated, according to its Gifts to see things either actually past and Transacted, or as yet to come, and to be Transacted in time, both as still or already actually present, for so they all stand in Eternity, there being no Yesterday, nor to Morrow, but tis always the same Yesterday

Yesterday, to Day, and for Ever; there being in him no Turning, Variation nor Shadow of Change.

Thus *Moses* saw the Transactions of the Creation, the Fall of man, the Flood, and all those several Actions done in the World to his own time, as we may find it Recorded to us in his Five Books. 2 *Esdras* Chap. 14. 21, to the end; *Esdras*, Likewise by the Spirit of the most high, dictated to his Scribs the lost Bible, for it is said in the 42 verse, *They wrote the wonderful Visions of the Night; as for me* (saith *Esdras*) *I spake in the Day, and in the Night I held not my Tongue* v. 43.

The Prophet *Isaiah*, having a grevious Vision declared to him, was orderd to set up a watchman, and he to declare what he saw, Chap. 21. and amongst other things he saw a Chariot, with a couple of Horsmen, and he answered and said, *Babylon* is *Fallen* is *Fallen*.

Thus

Thus the prophet *Jeremiah*, Chap. 51. 8. declares the Word of the Lord against *Babylon*, and saith, *Babylon is suddenly Fallen*; as if her Destruction were Actually present, or rather past, and yet, as to time, the City *Babylon* Flourished many years after those Visions of *Jeremiah*.

And *Isaiah*, after the same manner spake of *Cyrus* in the present Tense, *Chap.* 44. *v.* 29. *Cyrus* he is my Shepherd, and shall perform all my pleasure, and Chap. 45. *v.* 1. Thus saith the Lord to his Anointed, to *Cyrus*, whose Right hand I have holden, as if *Cyrus* had then been in being, when as to time it is recorded that this Vision was more then an hundred Years before *Cyrus* was born.

The Angel that appeared unto St *John*, *Rev.* 14. 8. saith, *Babylon is fallen, is fallen*; and another Angel also appeared unto him, and cryed, mightily with a strong Voice, *Babylon*

lon the Great, is *Fallen*, is *Fallen*, Rom. 18. 2. yet whether this mystical *Babylon*, or that Confusion and Oppression to the meek humble divine Kingdom of our Lord Jesus Christ, be yet fallen, we are all witnesses; altho the fall thereof was seen and represented as already done in Eternity at that time of St. *John*'s Vision, which is about sixteen hundred years ago. Thus much I thought fit to observe, from that which every man, from his own experience may find True, that Representations of things in Dreams are alwayes actually present, not past, or future, whereof the judicious Reader may from these hints I have given, deduse several notable Remarkes.

But here 'tis probable, some may be apt to inquire, *If there be so much in Dreams as you seem to teach, and that some Dreams, are so useful and instructive above others: Can you show us a method how we should procure such sig-*

nifiant Dreams and retain them, and come to understand their true significations?

I answer, those Inquirers do it out of pride, vanity or curiosity, desireing Dreams, and the understanding thereof, that they may vapour therewith, and seem some-body in the World, or to get money thereby, and the like deviliſh intentions; then neither I, nor any man else can possibly contribute any thing to the satisfaction of their desires, because they act in a contrary Principle, and these mysteries are Sealed up from them, and all that are of their Spirit; but to the Meek and the Humble, who drives on no fooliſh design, but the glory of God in the first place, their own and Neighbours Happiness, so far only as it may be subservent to that, I will propose a few considerations, which may somewhat tend to their Satisfaction.

Some

Since True or Prophetical Dreams are a kind of Revelation of a divine power, unto the Soul, and that this ſublime ſtate of the minde, is much advanced or depreſſed, by Temperance or Intemperance, Vertue or Vice, it follows that the firſt ſtep to all true wiſdom is the fear of the Lord, which teaches all men Sobriety, Temperance and Cleanneſs; therefore all ſuch as are deſirous to arrive at that ſupream ſtate of the Soul, and to be rendered capable of the Communications of Good Angels and Spirits, and to receive true and profitable Dreams, ought to be Chaſtly and Devoutly diſpoſed, and in an eſpecial manner to obſerve Cleanneſs in Meats and Drinks, and not to over-charge Nature with to great a quantity; for ſuch ſurpluſſage does ſtrangely dull and becloud all the intellectual powers of nature, ſo that the Soul, can neither Communicate with good

Angels, or separated Spirits, nor of herself see or penetrate into any Celestial thing.

But Wisdom which is derived from, and joyned to Sobriety, Cleanness, and Temperance, in that which rightly fitteth and disposeth both the Body and Soul, and Spirit, and advances them to a divine purity; for Abstinence and cleanness in Meats, Drinks, Imployments and Communications, have a wonderful power to fortifie all the Observers thereof against all sorts of Vices and Temptations of the Devil, who continually goeth about seeking whom he may invegle to Drunkenness, Gluttony, Lying, Coveteousness, Pride, and the like, to all which enormities, Excesses opens the Doors and Windows, and so it is easie for him to enter, finding abundance of prepared matter for his Suggestions and Temptations, to work upon, whereby

whereby many Thousands of Poor Souls are destroyed.

The contrary is to be Understood of good Angels and Spirit, who by Temperance, Chastity and Purity, are drawn and conciliated to our Assistance; therefore let all that would have their Souls and Intellects adopted for such divine converse, keep their Bodies and Spirits pure and unincumbered, and not overwhelmed in the commerce and affairs of this World, and the flesh; to which purpose nothing does more contribute then a strict observation of the rules of Temperance, both in quality and quantity, words and works; avoiding all irregular Passions, Violence and Oppression, both of men and beasts, and to bound their desires to the necessities of nature; for the things that polute and encumber mens Souls, and enslave their Bodies, are not needful; our ever Blessed Creator having in

his infinite mercy given us all needful things in abundance, which are also neer us, and easily attainable; but those that are not needful, nor of use to us, are hard to come at; and mens so eager pursuit after them, do but shew and manifest his depravation and fall from his first innocent Estate; for the more things man fancies himself to need, the more is his *Turba*; that is, the more strongly he awakens the wrathful powers of his Soul, or first principle; and the less he needeth, the more like he becomes to his Creator, who giveth all things, and receiveth nothing.

'Tis certain mans soul is a Mystery, breathed out of the grand Mystery, or Abyssal Fountain, or Eye out of the All-seeing; a Ray of the eternal Sun, and therefore when it becomes purified through Cleanness, Sobriety, Temperance, and the Fear of the Lord, which includes

cludes them all; that is, when separated from the gross fumes and pollutions of the Flesh; then is it capable of ascending, receiving and communicating with good Angels and Spirits, and attaining unto wonderful things in a moment; even as *David* was of a Shepherd made a Prophet, and expert in divine things; or as *Soloman*, in the dream of one night, was filled with the knowledg of all things in the Created World; so *Isaiah*, *Ezekiel*, *Daniel*, and other holy Prophets and Apostles were taught; and the truth is, the Soul when purified and united by *Faith* and *Charity* to its divine original, can without long tedious studing, or seeking, without the toil of Logical demonstration, or perplexity of Syllogisms and Problems see into, and apprehend, as far as is convenient, all divine and natural mysteries; nor is there any thing that does more contribute to the

good Complexion and Tranquility, both of body and mind, then these abstaining vertues, which we have always celebrated, but can never two much recommend.

But besides, clean innocent Meats and Drinks, such as may extenuate all superfluous matter, and prevent Crudities, there ought to be observed a due natural *Fasting*, for that not a little conduces to the making of the intellect sound and vigorous; and mostly preserves the Spirit from cloudy thickness and suffocation, as all the holy Seers and sage Phylosophers of old have observed, who keeping an abstemious and sober Table, did protract there lives in all sobriety & temperance, whereby they prevented the Generation of all superfluous matters, that might dull the phantasie; for none can obtain the high illuminated state, nor understand the divine and holy mysteries of God, and live in his innocent Law,

but

but only such as do by abstinency prudently moderate every extravagant motion, of the Mind and Body.

Hence some of the wise Antients would not admit any into their society, but such as were abstinent from strong drink, flesh, and common Vices; saying, *That none could know themselves, or their Creator, but such as do fervently and constantly endeavour to imitate him by a divine conversation, and that the cleanness and purity of a mind devoted to God, does make such a mans Soul a perpetual Temple for the divine Majesty.*

It is also highly requisit, for such as would be capable of this excellent Gift of true Dreams, to withdraw from the multitude, and from the variety of the gross outward Sences, Affections, Imaginations, Opinions, and Passions, which are the torturing Distempers, and Sicknesses of peoples minds; for the simple

Truth

Truth cannot be understood nor witnessed, except a man first live in the opperation and practice of the divine power and innocent Spirit of Gods Love and Light principle; these sublime Gifts and nocturnal Communications are to joyn unto Abstinency, Sobriety and Solitude; for by *Lonesomeness, Retirement* and *Silence*, the mind is made fine, and as it were loosened from the cords & perturbations of worldly affairs, and is thereby the better prepared, and the more at leisure to receive the spiritual Gifts, and free Communications of the good Angels of God. So *Moses* the Law-Giver, and grand Prophet abstracted himself (after he was learned in all the knowledge (or Phylosophy) of the Egyptians) from the voluptuous charms of *Pharaoh*'s Court, and hurry of the World, and went into the vast Wilderness of *Midian*, or *Ethiopia*, when, keeping of Sheep,

an

(an emblem both of innocency, and of his further conduct of the people of God) he applyed himself to the sole contemplation of divine things, which pleased the Lord so well, that he suffered him to see him, as it were, Face to Face, and endued him with a wonderful power of miracles, as the Scriptures of Truth do testifie. Many other wise men and Phylosophers have by Solitude and Abstinency obtained many wonderful gifts, & the true knowledge of divine and natural things. We ought also avoid the haunt or scrutiny after all such kind of curious abstruse Arts or Knowledge as is apt any way to distract or deceive us, or amuse us more then profit us; as credulous Niceness in judicial Astrology; Criticisms in Grammar; Derivations, and vain Genealogies; Squaring the Circle; contriving a perpetual motion, and such kind of impertinent Curiosities, or other Phylosophical

sophical Follies; for the super-intellectual and essential Unity cannot be known, or understood, except a man doth absolutely withdraw himself from the multitude, and the noise of the confused World, where little but Violence and Wrath is practised.

Charity is absolutly necessary to a *Christian Life*, for it includes our Love to God (the supream Good) for his own sake; and to all the rest of the Creation in obedience to his Commands; but particularly, *giving of Almes* (which is but *one*, and one of the lowest Branches of the sublime (tho most *lowly*) Vertues) which, as it does wonderfully abate Pride, Covetousness, and such swelling Vices, so it does advance the Soul in all kind of Vertue, & causes it to draw near the supream Good, who in his boundless mercy giveth all things freely, & receiveth naught from any but his own; the Truth tells

tells us, *Give Almes, and all things shall be clean unto you*; and the wise man saith, *As Water extinguisheth Fire, so Almes doth Sin*: and *Daniel* taught the King of *Babylon*, that he should *Redeem his Sin by Almes*; and the Angel *Raphael* testifieth to *Tobias, that Almes freeth from Death*; so our Lord Christ commands us, to pray to the Father, *Forgive us, as we forgive*; and by analogy, *Give us, as we give to others*; but for our further encouragment to *Charity*, and *Almes-Giving*, he adds, not only that you shall receive an hundred fold, but possess eternal Life; and the Scriptures declare, that when he comes to judge the Quick and the Dead, he shall upbraid the wicked above all things, for their neglect of *Almes* and works of *Mercy*.

Furthermore, all that have obtained the knowledge of themselves, and the gifts of the mind, and the communications of good Spirits and

Angels

Angels by dreams, or any other ways, ought above all things to keep silent, and constantly conceal and lock up such sublime secrets in their religious Breasts; for nothing drives away, and offend the divine Powers & good Angel Guardians more then to publish mysteries to the profane multitude; for this cause our Saviour Christ, when he lived on Earth, spoke after such a manner and fashion, that only the more intimate Disciples should understand the Word of God; but the multitude should only perceive the parable; he likewise, on the same ground, commanded that holy things should not be given to Dogs, nor Pearls be cast before Swine; therefore well saith the Prophet, *I have hid thy Word in my heart that I might not sin against thee*, and it is said of *Mary*, the Mother of Christ, that after the Angel had informed her that she had found favour in the sight of the Lord, and

should

should bring forth the Saviour of the World, she laid all these things up in her heart, and she did not divulge what was discovered to her by the Angel.

The thrice Great Hermise, or Mercury of *Egypt* avers, that to publish, to the knowledge of the Rabble, a Speech, filled with the Mysteries and Majesty of the Deity, is a sign of a irriligious Spirit; and *Plato* Commandeth, *that holy Secrets, and Religious things should not be divulged to the Common People. Pythagorus* injoyned his Followers to a *Religious silence*, for so many years. *Orpheus* also did, with a certain Authority of Religion, exact an Oath of silence from those whom he initiated in holy Rites; and in *Esdras* we read this precept concerning the Cabalistical Secrets of the *Hebrews*, *Thou shalt deliver these Books to the wise Men of the People, whose hearts thou knowest can comprehend them:*

the

the Antient *Egyptians* had certain Characters for their secrets and mysteries, which might not be easily known to the vulger, and these are therefore called *Hieroglyphicks*; and *Tertullian* saith, that *the promise of silence is* due to Religion, so we Read of a certain Greek Tragedian, that when he would have Transfered somewhat out of the Jews Laws, to supply one of his Fables with; was struck Blind. And *Theopompus*, who beginning to Translate somewhat out of the divine Law, into the Greek, Tongue, was presently troubled in mind, and afterwards earnestly desiring God to let him know the occasion of that Judgment, received answer in a Dream, that it was because he had poluted divine things by Setting them forth in publick.

Thus the *Indian* Brachmans, the *Persians* Magi; the British Druids, the *Greek* Phylosophers, *Pythagoras*, *Socrates*,

Socrates, *Plato*, &c. always were nice and diligent in keeping secrets to themselves and their qualified Sectatores, and never to discover Mysteries without a vail. Certain it is that as in Heaven there is an everlasting Stilness, and sweet Harmony; so all heavenly wisdom is strengthened by Silence and Concord; but publication and discord, distroys good Effects, and drives away holy powers from us. Therefore such as would reap Fruit, by what we have before taught; must hide, and lay up those secrets in their religious breasts; for the praising of Fools, and incredulity, are the two grand hinderances, that disturb and obstruct the good effects in every thing, that tends towards the Illumination of mans Soul; for those sublime vertues require in a man a wonderful dignification, self-denial, and that we should leave carnal Affections, frail Sences, and

materal Passions, for mens souls when freed from the gross Fumes of the body, and evil dispositions; have wonderful power, being not distempered, but influenced by divine Light, whereby they are rendered compleat in Intrinsecal and Extrinsecal Perfection.

Let us therefore remove all Impediments possible, and wholy apply our selves to Contemplation, and innocency of Life; that is, doing unto the whole Creation, as we would be done unto, and turn our Eyes inwards, for there is, even in our own selves the apprehension of all things, but most men are prohibited by Self-conceit, prejudices of Education, Custom, vain Conversation, and the like, from enjoying the benefit of this in-born Light, so as few enjoy those Heavenly Gifts; for Opinions, Customs and Passions do continually oppose us, even from our birth; but if those vain Imaginations

ginations, immoderate Affections, violent Desires after what is not needful be once Expelled, the divine Knowledge and power presently takes place, and obtains the Government over the Soul.

But for the further accomplishment, furnishing and fitting a mans Soul for the fore-mentioned sublime converse, and also for the abtaining the Knowledge and Conversation of the Good Genius, before treated of, let these following Rules be observed.

1st, Let your Meats and Drinks be Clean, and of a simple Nature and Operation.

2d, Have a care the quantity be not too great.

3d, Remember to let your quality be suitable, and agreable to your Nature and Constitution.

4th, Let none of your food be attended with the dying Groans of of the innocent Creatures.

5th, Consider the first state of man, and what Foods were ordained for him, *viz.* none but innocent Herbs, Seeds, Fruits and Grains.

6th, Bethink your self and understanding, from what Principle Killing and Eating of Flesh did first arise, and do proceed.

7th, Consider also the Nature, Shapes and Forms, of these Creatures, that by Nature incline to eat Flesh.

8th, Note that all the Wilde Savages of the Desart, in whom the Principle of the fierce Wrath does predominant, are formed, by the same Principle which the fierce Spirits are formed, and look also with Teeth and Claws, like so many terrible Weapons of War, to Prey upon, and Tear their Fellow Creatures to pieces, and all their Actions and Inclinations do sufficiently declare what property

has

has the dominion in the Center of their Lives.

9th, Consider further, *Man* the finest and most innocent and noble of all others, and Governor of the whole Terrestial Orb; view and mark well his Form, Shape and intire Symmetry, how Curiously, and yet withal how innocently he is made, and particularly, that his all wise Creator has not furnished him with any Weapons of Violence; so that he is thereby rendered almost uncapable of tearing Flesh off his Fellow Creatures; and if he were not, by the seeking out of many Inventions, faln from his original State, and Furnisht by the Devil with the Weapons of *Mars*, he would scarce be able to kill, and feed upon the inferiour Graduates of the Creation, who are his equals in all the outward Elements; for would it not be hard for a man to kill a Cow, an Hog, or a Sheep, and Tear

it to pieces, and eat it as Dogs and Wolves do, but what the fierce savage Creatures can do with the Wrathful Weapons of nature, that most men do by invention, and the helps of the dark fiery Art, whereby almost as many humane lives have been destroyed, as by the common course of nature, or diseases.

Therefore, upon the whole matter, such as would have the free undisturbed converse of Good Angels and Spirits, and the advantage of real Dreams, let them endeavour, and with equal constancy and earnestness pursue after purity, both of mind and body, to avoid all excess of foods or drinks, either in quantity or quality, to eschew things derived from violence, and therefore to be considerate in eating of Flesh or Fish, or any thing, not procurable but by the death of some of our fellow Creatures; rather let them content themselves with the Delicacies

of

of the Vegetables, which are full as nourishing, much more wholsome, and indisputablely innocent; particularly avoiding all Gluttony and intoxicating Liquors, as strong Drink, Brandy-wine, and the like; and fumes, as those of Tobacca, Opium, and the like Poysons; let them make little or light Suppers; viz. of Bread and Water, Bread and Raisins, or the like; for the ~~lower~~ freer the Body is from supperfluities, and the Head from vapours, and the mind from perturbations; the brisker are the natural Spirits, and the finer, and consequently, the Soul has a clearer Light, and is more near the divine Power by Affinity, and more susceptible of their influences, and communications; but above all, let them at their going to Bed, divest themselves of all worldly Cares, as well as of their Cloathes, and with an ardent Faith, and intire Charity, commend themselves to God the

Giver

Giver of every Good and Perfect Gift, and the Revealer as well as Auther of all divine Secrets; and then, if it be convenient for thee, doubt not but thou shalt have such Discoveries as thou art capable of.

AN

AN APPENDIX

Shewing The *Cauſe* of *Madneſs*; AND Several *Obſervables* relating thereunto.

§. 1. THere being an Affinity or Analogy between *Dreams* and *Madneſs*, ſo that the underſtanding of one will ſomewhat illuſtrate the other; for Madneſs ſeems to be a *Watching* or *Waking Dream*; I have therefore thought it might not be unfit to ſubjoyn here certain Conſiderations touching *Phrenſie* and *Diſtraction*, its Cauſes, Nature and Effects; the ra-

ther becauſe the ſame has very barrenly been handled, as far as I can learn, by thoſe that have undertaken to treat thereof.

I ſhall not inſiſt upon the ſeveral ſorts reckoned up by Authors, as *Phrenſie* which they define to be *An Inflamation of the Brain, and its members*, with a continual raving, and ſharp conſtant Feaver, cauſed by cholerick Blood, to which is joyned alſo excrementious Choler: *Mania*, or *Madneſs*, which is a loſs of the wits, *with raging and fury, but without a Feaver, being a cold and dry Diſtemper*, which they ſay, *ariſes from aduſt, or burnt-black Choler*; And *Melancholy*, which is a *doting*, or *Delirium, without a Feaver* (and ſo different from a Phrenſie) but *with fear and ſadneſs* (whereby it differs from madneſs which is accompanied with boldneſs and Fury.)

As all thoſe, and others, varying in Symptoms, are but ſeveral *Species* of

of *Diſtraction*, ſo though *Galen* having conſtituted four *Humors* in the Body, & laid it down for a Principle, that from the exceſs of ſome, or one of them, all Diſeaſes do proceed, and conſequently, was bound to aſſign theſe as cauſes for ſuch Diſtempers; yet more *narrow Searchers* into the *Myſteries of Nature*, have long ſince diſcarded that Doctrine, which ſeems to conſiſt meerly in *Forms* and *Words*, rather then *Realities*, and do conclude that moſt Diſeaſes ariſe, either from Irregular paſſions of the mind, or poyſonous ferments, occaſioned by ill Dyet, or inproper *Phyſick* in the Body.

§. 2. The truth is, *Madneſs* and *Phrenſie* do generally, and for the moſt part (for ſome other few particular cauſes we ſhall give an account of by and by) ariſe and proceed from various Paſſions and extream Inclinations, as *Love*, *Hate*, *Grief*,

Grief, Covetousness, Despair, and the like, which do too violently awaken, or stir up the *Central Fires*, or *four first Forms* of the original of Nature, which thereupon do break forth, violate and destroy the *five inward Senses of the Soul*, whence the outward Senses do arise; So that the Soul loseth its distinguishing property, and then the *Imaginative property* and *Soul's Power* becomes rampant, unbounded, or as it were without a Guide, and consequently such a Soul is unchain'd, or set at liberty from the dark Confinements of the grosser *Senses* and *Reason*, even as men in Dreams; for whatsoever in this state, is represented unto the Soul by the uncontrolable and unbounded Imagination, is essential unto them, whether it be good or evil.

For it is evident that in Madness persons are not deprived of their grosser Senses of the outward Nature, As Seeing, Hearing, Tasting, Smel-

Smelling and Feeling, for those they retain as well as before, but they are bereft of the *inward Senses*, or distinguishments; and whensoever this happeneth to any, then the Soul is unclothed, and all its Fantasies and Imaginations become as it were substantial unto them, as material things are to those that are in their prefect Senses, and under the Goverment, of Reason.

§. 3. For when any shall forsake, and slight the counsel of the *voice of Wisdom*, and suffer their wills and desires too violently to entertain, and enter into any of the fore-mentioned passions, then presently the *Saturnine* and *Martial* Poysonous Fires are awakened, whence does arise such an Hurley-burley, Confusion, Strife and In-equality between the properties in the *Seven-fold Wheel of Nature*, as will in a moments time subvert the government of the inward Senses and

Spirit

Spirit of Wisdom, and puts Reason under Hatches, and all its Faculties into a Tempest and Confusion; so that the Soul is left either without *Pilot* or *Rudder* in this outward sensible World. And being thus deprived of its true Senses, and friendly Guide, or Moderator, viz. *The divine implanted Light*, then the first Forms of the Original nature mutiny, and make War one upon the other, a sullen wrathful property being exasperated, powerfully attracts and endeavours to compass all with a certain *in-drawing Power*, and this is called the *first Form*, or *Saturnine Property*, which gives a Body, or Covering to all Spirits, according to the nature of each Thing or Creature. The second Form is called *Mars*, viz. The high lofty out-going, bitter, fierce fiery Property, which cannot endure to be much holden, or captivated by the attractions and in-drawing Property of *Saturn*, whence

whence does arise in the Soul a most terrible Contest, and annoying Heat; for the *Saturnine Property* does most powerfully draw *inward*, and endeavour to encompass and captivate all; but this the fierce high lofty property and martial bitter Fire cannot endure, it being contrary to its Nature; so that in this intestine Civil War or Agonous, State, there is a terrible dark brimstony or sulpherous fire generated, which does so disturb all the inward parts, as if Nature were all on Fire, even in the Center. The Heart akes, the inward Body seems to swell, and becomes too little for the Soul, which in this Combustion is so terribly afflicted, that it will no longer be confined to the Body and outward Senses, but either withdraws it self, and flings up the Reins of Government, and lets *Reason*, like a wilde Horse that hath cast off Bit and Bridle, and thrown his Rider,

Rider, ramble confusedly whithersoever the Imagination shall hurry it; or else sometimes breaks off wholly all Commerce with the Body, and separates its self in Indignation, and so the Life its self is destroyed; this being the great and immediate cause both of Distraction, and of Hanging, Drowning, and various other sorts of *Self-Murder*, which are too frequently commited in the World.

§. 4. The truth is, *Pride* may justly be said to be the chief *Procatarick*, or remote original cause of *Madness*; for an abusive Self-flattering Perswasion, Credulity, or Esteem of Falshood, do at first Seduce a person into *Presumption*, and a despising of others, or into an Indignation of *Self-Love*, *Anger*, *Hatred*, or Wrathfulness, towards his Neighbour; from whence proceeds *Irreligion*, *Unbelief*, *Superstition*, *Impenitens-*

impenitent Arrogancy, *drunken Disparation*, and *sottish Carelessness*. For as *Faith* is the Gate unto *Humility*, which is the Truth of the Intellector Understanding, so a credulous esteem or judgment of Falshood is the entrance of Presumption and Arrogancy, and the *first madness of the Soul*. But other Disturbances, as *Love*, *Desire*, *Sorrow*, *Fear*, *Terror*, &c. are especially stirred up by extrinsical occasion, and therefore they do produce their effects, not only in the Soul, but in the Body; For all passions do in their beginning take away *sleep*, weaken the Appetite and Digestive Faculties, and impress *dark Idæa's* upon the Spirits, and at length through a long immoderate, strong, or sudden inordinacy, those Idæa's do infatuate the *Archeus*, subvert the *Judgment*, and the Soul is, as it were, shaken out of its place.

§. 5. Now when the five inward senses of the Soul are weakened or destroyed, then they can no longer present before the Judge the *Thoughts*, *Imaginations* or *Conceptions*, but they are all formed into *words* as fast as they are generated, there being no controul or room for Judgment to censure what are *fit*, and what are *unfit* to be coyn'd into Expressions: For this cause *Mad People*, and innocent Children, do speak forth whatever ariseth in their Phantasies; but on the contrary, all those that attain to Maturity of Years, and the knowledge of good and evil, their inward Senses of the Soul being unviolated, especially such as adhere to the counsel of the *Voice of Wisdom*, they let no Conception or Imagination be formed into words before it be presented by the *five Counsellors of the Soul*, before the Judge, which keeps its Court, and

and Seat of Justice, in the *Center of Life*; for if this were not more or less observed, would not every man in the world seem to be *Mad*, or Distracted? For what wild, incoherent, absurd, ridiculous notions should we hear from the most serious people, if they should continually Speak, and form into words the various Imaginations, and Conceptions that do continually arise from the *Magie* or *Generating Wheel* of the seven *Forms* of *Nature*, which never standeth still, or ceaseth from working and generating; the Soul of man, and all the Faculties thereof, being a compleat Image of its Creator, *who slumbereth not, nor sleepeth*, but his generative, and wonderful creating power is always active; for never hath any man ceased from *Imaginations* one quarter an hour in his whole Life, or indeed one moment, no, not even when

when the Body & Senſes are aſleep.

For though man can ceaſe from ſpeaking, and may attain the Gift of *Silence*, as any ſhall give their wills thereunto, yet they cannot ceaſe from *thoughts* and *Conceptions*, either good or evil, according to what property or principle has obtained the government in the Soul; for if a man could or ſhould ceaſe from *Imagination*, then alſo he muſt of neceſſity ceaſe from all *Motion* and *Action*, and become an eternal *Stilneſs*, or *Nihilation*; in which ſtate nothing can be brought into Manifeſtation, but it muſt be done through Motion, Strife and Contention of the Properties; for all Material and Immaterial were and are brought into Manifeſtation firſt by Imagination, Deſire and Motion; For the Imagination and the Deſire have a moſt wonderful deep and hidden Original; and if its

mighty

mighty property were not captivated, darkned, and as it were chained in the Clouds of grosse flesh, and dark Powers of the outward and corporeal Nature, it would do wonders.

§. 6. Therefore it is not perhaps alwayes so very deplorable an estate, as some suppose, to be deprived of *common Sense* and *Reason* (as they call it) especially, to be a *mad Innocent*, that is, if the property of *Friendlinesse* have dominion in the Soul; For when men are so divested of their *Rational Faculties*, then they appear naked, having no *Covering*, *Vail*, or *Figg-leaves* before them, to hide themselves in, and therefore they no longer remain under a Mask or Disguise, but appear even as they are, which is very rare to be known in any that retain their *Senses* and *Reason*; for those two serve to cover and hide the Con-

ceptions, Thoughts and Imaginations, which continually are generated from the various Properties and Centers in man, which in innocent Children, as soon as they have the use of their Tongues, and in mad people, is not done, but all Conceptions are promiscuously formed into words, as they are generated, there being no Judge nor Councellors to advise or determine whether they are fit to be divulged, and Coin'd into Language, or to be stifled and suppressed.

§. 7. The truth is, as the knowledge of evil is mans fall, so if this sort of *Madness* were practised amongst all men that have the use of *Reason*, and their *Senses*, it would be more like *Innocency* and *Christianity*, then most mens general practises are now-a-days; I mean, if every man, laying aside all subtilty and hypocrisie, would speak his

mind

mind freely to his Neighbour, without Cover or mental Reſervations, and leave off ſpeaking of one thing to their neighbour, or Friends faces, and quite other and contrary things behind their backs; To complement perſons preſent, with a thouſand *Flatteries* and *Lyes*, and revile the ſame perſons, as ſoon as they are *abſent*, with as many *Calumnies*, *Slanders* and *unjuſt Reproaches*, which is one of the worſt kinds of *Madneſs*, and indeed a Deviliſh one, becauſe they know they do not as they ought, being at that very time accuſed and condemned by the *Voice of Wiſdom*, or divine Principle; nor is there ſcarce one thing in Ten that men in the World do act, but is far greater *Madneſs* and Evil, than thoſe things which perſons do that are deprived of their *Senſes*.

For Example; Is it not a greater Extravagance for an Ambitious man to ſell his Liberty, and became a

slave to the Lusts and Capricio's of *Grandees*, to spend whole years in supple Attendances, Crouching, Cringing Fawning or Dissembling, only in hopes of being one day made a *great man*, or having an airey Title added (like a Rattle) to his name, and seeing people stand Cap in hand to him, whom he imagines to *admire him*, though in truth as many of them as are wise, deride and pitty his egregious Folly? For a Lascivious man to waste his Wealth, his Strength, and expose both Body and Soul, for the filthy imbraces of a loathsom Strumpet? And hazard his Life and honour in attempting the Chastity of some virtuous Woman, and be ready to dye for the Love of her, whom as soon as he has debaucht, he will scorn and hate? For men to swallow down vast Estates at their *Throats*, and *Piss* away the Labours of their Ancestors against the *Wall*? To load

their

their Table with variety of Dishes, and be at any charge for *poinant Sawces*, to provoke the Appetite beyond the power, as well as necessities of Nature, that their Bodies may be filled with *Diseases*? That they may roar under the *Stone*, and the *Iliacae Passion*, and live Tormented Lives, and dye an Immature Death? For Parents to cark, and care, and vex, and torment themselves with unreasonable Toils, and many times hazard their *Souls*, for unjust Gain, meerly, to heap up Estates for their Children, who all ready wish them dead; or to leave Riches amongst strangers, who in their frolicks laugh at the memory of the *old Miser*, and make themselves and their Companions merry with telling ridiculous Stories of him, who for their sakes, and for the getting those very Houses, and those Bowls they carouze in, lies perhaps broyling in the hottest Ca-

verns

verns of the Everlasting Tophet?

These, and an hundred the like things, which are the main business, and the daily imployment of many, that would be counted the shrewdest and most notable part of Mankind; Are not, I say, all these far greater, and more mischievous *Phrensies*, than for a man to pull of his Garments, and sit naked, and spend time in weaving of *Straws* or *Building* with Chalk upon the Walls innumerable Cities, whereof he fancies himself to be Emperor? To speak Truth, the World is but a great *Bedlam*, where those that are *more mad*, look up those that are *less*; the *first* presumptuously, and knowingly, committing Evils both against God their Neighbours and themselves; but the *last*, not knowing what they do, are as it were next door to *innocency*, especially when the Evil Properties were not awakened, nor predominant in the Complexion in the

time

time of their Senses: Tell me I pray? Are not all these Intemperances, Violence, Oppression, Murder and savage Evils, and Superfluities deservedly to be accounted the worst Effects of Madness? As also, Lying, Swearing, vain Imaginations, and living in and under the power of evil Spirits, more to be dreaded than the condition of those that want the use of Senses and Reason; and therefore are esteemed Mad?

§. 8. As for the *Species of Madness*, they are as *various* as men are in their Complexions; for according to what Principle and property, whether good or evil, does govern the Life, in the time of their retaining their Reason and Senses, such a property does more clearly manifest it self when the Reason and Senses are broken to pieces; for this cause, some who have seemed very Religious, and soberly inclined

clined, as long as they retain'd their Senses and outward Reason, as soon as they become deprived thereof, the bitter envious fierce wrathful proud Spirit appears in its own form, and has its operation without let or hindrance, which was before by the cunning Reason and sensual subtilty kept in, that it could not manifest it self; for some men have obtain'd so much outward government over this bitter Spirit, that they can at one and the same time cry *Hosanna*, and *Crucifie*; say, *God bless you*, and in their hearts wish your *destruction*. But when such people, who hide their *Woolvish* and *Bearish Natures*, in the external sheeps cloathing of a dissembled Innocency, happen to be *Mad* or deprived of outward Sense and natural Reason, then they discover the Savage Nature that ruled before in the Center of their Souls. But others, who in the time of their sound Senses, were

accounted

accounted harſh and moroſs, or ſevere, their Tongues not ſo ſmoothly plain'd, or Tipt with Complements, but yet their words and works more agreeable to their inſides; that is, they *ſpeak* as they *think*, and do not play the Hypocrites, by retaining ſubtil Reſervations, or ſaying one thing, and at the ſame time reſolving on another; ſuch, I ſay, though many of them did not ſeem to be ſo fair and good men as the former, yet they are really more innocent, and have far better Principles within, than the others, who made uſe of their Natural Faculties, to hide and cover the ſubtil bitter Spirit; and therefore when theſe latter plain ſort of people happen to be diſtracted, they appear more calm and friendly than the former, becauſe the good property had a greater dominion in the Soul.

§. 9. Every perſon when diſturbed

bed in his Senses and Reason, then the distinguishing Faculties of Nature does variously appear in properties and Qualities, differing according to which of the seven Forms Nature did carry the upper dominion in the Complexion. Therefore *Mad People* vary as much in their inclinations and passions of *Love* and *Hate* as they did when in their *Senses*.

For Example; If the first, or *Saturnine* Property did preside in the Soul, and be not corrected, moderated, allayed, and made friendly by *Wisdoms Voice*, whilst they remained in their Senses, then such will manifest themselves when *Mad*, in sullen, dogged, mischievous Melancholy dispositions and Inclinations, with blasphemous words, apt to hurt, and be injurious, with *Sour* evil Complexion and Looks.

But if the *Jovial Properties* had the uppermost Governments in the time of

of their Reason, then such, when out of their wits, are for the most part affable and friendly, using no cruel words, nor so apt to do hurt, or be churlish, or dogged.

But if the *Martial Property* be superior in the Complexion, such when deprived of Sense and Reason, become *furious*, *blasphemous*, apt to all mischief and violence, great Swearers, and very unruly, fierce, turbulent, and raging.

But if the *Solar Property* do bare Rule, such have great and high thoughts, and lofty Imaginations, fancying themselves to be *Kings* and *Princes*, and that all are in subjection to them; and between while, they are very unruly fierce and boisterous, when they think they are not respected or humoured according to that Quality they have assumed to themselves.

So where the *Venereal Property* swayes in the Complexion such are between

between whiles friendly, apt to laugh, and be merry, often diſcourſing of Love affairs, and will ſing and dance, but ſometimes are little out-ragious, though not like the former; for theſe people ſeldom do any hurt, nor are they ſubject to Curſing Swearing, or ſuch like evil Speaking.

Where the *Property* of *Mercury* does bear ſway in the conſtitution, there is a ſtrange mixture of Imaginations, they are apt to think themſelves very cunning, extraordinary free and frolickſom, with their Tongues running out of one thing into another, prone always to talk too much, and very furious bold and raging, but calm at certain Intervals.

Laſtly, where the *Lunar property* predominates, ſuch people are extreamly unconſtant, fierce, and raving, never at any certainty, but roaming out of one thing into another

ther: . And not only this laſt ſort, but all other *Mad people* are better or worſe, according to the Motions, Influences, Configurations and Aſpects of the Cœleſtials, and their benevolent or malevolent Rayes, towards the Ruling Conſtellation of each mans Complexion, becauſe all people that are deprived of the uſe of their Reaſon, Senſe and diſtinguiſhing Faculties, are more immediately ſubjected to the outwardmoſt Government and Influences of the Stars and Elements. And you may perceive a ſenſible alteration in their Humours, Diſpoſitions and Inclinations, as the Cœleſtials alter; which as they have Influence upon, and do vary and change all things, ſo more eſpecially do they opperate upon thoſe that have loſt the guidance of the *Will*, which is the *Primum Mobile* of mans Life: Therefore it is obſerved, that diſtracted

people are more ſubject to be alter-ed by the Influences Cœleſtial, eſpecially by the progreſs and Configurations, that the *Moon* has with the other *Erraticks* and Conſtellations, ſhe being the Manſion-houſe or *Magazine*, which receives all the Influences of the greater and higher Bodies, or Stars: And therefore perſons bereaved of their Wits, are in our Engliſh Laws called *Lunaticks*, from the great power ſhe hath upon ſuch people.

§. 10. By Cuſtom, Senſe and Reaſon, moſt men do hide their inward Inclinations, Diſpoſitions Complexions, and what property carries the upper dominion in their Hearts and Souls, ſo that the ſame may by ſeveral means be diſcover-ed and laid open, is manifeſt in *Drunkenneſs*, which is a kind of

ſhort

ſhort *Phrenſie*, or *Temporary Madneſs*, which make people appears in various *Moods* and *Diſpoſitions*; for thoſe that ſeemed of a *Malancholy Complexion*, ſeem *Sanguine*; and the *Sanguine*, *Malancholy*; for it renders men to be that outwardly which they are inwardly; for this cauſe, ſome that are counted, and ſeem to moſt men to be *Severe* and *Auſtere*; when drink has opened the *Sanguine Gate of Nature*, are found to be very familiar, friendly and kind in their words and works: But on others, it hath a quite contrary operation, *viz.* ſuch who carried themſelves very affable and friendly, when overcome with *Liquor*, grow Cruel, Quarrelſom, Deviliſh and Uncivil, which does clearly intimate, that the *Saturnine* and *Martial* Principles did predominate in the Soul; for drink makes people appear in various Forms,

becauſe during the operation thereof, they are really deprived of the Exerciſe of their Right *Reaſon* and *Senſes* of true *diſtinguiſhments* of things, whereby they are uncovered, and as it were left naked (as *Noah* was, after he had drank too liberally of the fruit of his new planted Vines). And ſo the inſide appears as it is, in its own *Form* and *Nature*, which does moſt truly diſcover the Complexion and natural Inclinations; and what property does govern eſſentially in a man; for then all gloſſes and cunning are removed; whereas whilſt a man is *himſelf* (as they uſe to call it) Shame, Reaſon and good Breeding put a Reſtraint upon thoſe vitious Inclinations, lurking within and ſuffer them not to appear; but when they are deprived of their Senſes and Reaſon, then they have no power to uſe thoſe ſubtil Arts of

of *Hypocrisie*, but what form soever has the predominancy does display and manifest it self in its own Colours. And therefore as soon as they recover their Reason, and come to their Senses, they are ashamed of what they did, and by Reason, and Breding, endeavour to hide these Defects and Ill Qualities, which rule over them. And thus not a few through *Wit* and *Subtilty* appear as if they were Saints, but in truth they remain but little better than *Devils*; so great is the power of mans Wit and contrived Understanding that he can appear with two faces to deceive others first, and himself at last: It is therefore a very difficult matter for any to judge of mens Complexions, or real Inclinations, except God have endued him with somewhat of the universal understanding of the nature of things, and of the

signatures of nature; for the form or figure of each thing, does to the enlightened Eye discover the inward Properties thereof.

But this is more evidently discovered in *Phrensy* or *Madness*, the same being a real turning of the inside of all the natural Properties and Faculties of the Soul outward; so that whatever mad people do externally in words or actions, the very same other Folk do inwardly in thoughts and Imaginations; and the difference is only this; The one speaks and forms every thought into words: having not the Bridle of sense nor Reason to restrain him; the other often times cuts off such and such thoughts and Imaginations in the Budd, or at least shuts the grand Gate, the *Mouth*, and keeps those shameful unruly Stragglers in, not suffering the Organs and Properties of

Nature

Nature to form them into Articular Expressions.

§. 11. It is also further to be noted that all, or most *Mad People*, are far stronger, and more able to endure Hardship, Hunger, Cold, and the like inconveniences, although many of them are naturally of weak *tender* natures, and during the continuances of their Senses, and Reasoning Vigour, did indulge and enure themselves to tenderness; yet when once they become Mad, they are so strong and powerful, that some of them must have two, three or four men to hold and rule them; and as to their enduring of Cold, it is wonderful, for even nice, tender Gentlewomen, who Screen themselves all the Winter by lusty Fires, in warm Beds, and close Chambers, and the like; with choice Foods,

and cordial Drink, are no ſooner deprived of their Reaſon and Senſes, but they leap over all theſe things, and endure hardſhip, to admiration, without prejudice to their health, even beyond the ſturdieſt conſtitution; the reaſon whereof is, becauſe when people, by any of the fore-mentioned Accidents, and Paſſions, fall into Diſtraction, the whole Syſtime of Nature being put into a tumultuous unequal Motion, the ſame does in a moment of time rouſe up or awaken the deep or great Original Fierce, Poyſonous Fire; or the four firſt Forms of Nature. Now when theſe turbulent Fires of *Saturn* and *Mars* have obtained the dominion, and ſole Government in the Soul, they with a rapid motion deſtroy the Government of the *Divine Light*, and alſo of the *humane Nature*, which are and ought to be the

the *Moderator*, and *Allayers* of the aforesaid original poysonous Fire, and the true Distinguishers between what is good, and the contrary, and thus the Spitit being alwayes as upon a *ferment*, and uncontrolable motion, it warms, strengthens, and oftentimes does as it were put a new life into the very Element of the Body, whence a strong vigerous strength and agility of body, and a Defence of Cold, *Hunger*, and the like inconveniences does proceed

This is further demonstrated by all sorts of people in *Passion*, of either Love or Hate, or when surprised, or in *Sudden Frights*, are they not Generally under such Circumstances of far greater Spirit, stronger and more active Bodies, and rendered more able to *Lift*, *Run*, *Carry*, *Fight*, or any other thing Good or Evil, then at other times, and

and have abundantly more courage, and they can attempt and perform many wonderful things without the least suspition of Danger, which at other times they tremble to think of, and would not for the greatest rewards be perswaded to undertake.

Nay, when the Soul-Fires are kindled in the poysonous Root, a man can whithout Dread and Fear lay violent hands on himself, so wonderfully great is its power, for this is a madness of the highest degree, since *no man*, (as the Apostle said) *hates his own Flesh, but loveth and cherishes it*, which ought well to be considered by all Jurors concerned in such cases.

So likewise when men are overcome with *Drink*, the spirituous Properties of the strong Liquor, received in too great a quantity, do by *Simily* incorporate with the Spirits

Spirits of Nature, in the Elements of the Body, ſo that it inkindles the Original fierce Fires, and puts the whole Frame of Nature into a tumultuous ſtate of Inequality, and during its operation, *Reaſon* it captivated; and men in this condition may truly be ſaid to be in the worſt kind of *Madneſs*, as clearly is manifeſted by their idle leud Diſcourſes, and miſchievious Actions.

Likewiſe *Malancholy* people, when grievouſly oppreſſed with its taciturne Properties, are in a degree deprived of their natural Senses and Reaſon, and the Soul becomes as it were *Spiritual*, ſo that it Imagines, Sees, Hears, and Apprehends wonderful things, which, though to others appear as meer fanſies, yet to them are real, and *eſſential*.

§ 12.

§. 12. As for the *Original Seed*, or Spring of Phrenſies or Madneſs in the Body, it muſt be noted, beſides what hath been already ſaid, that there is in the Pipe of the Artery of the *Stomach*, a vital Faculty of the Soul, for the inbeaming of Rayes of Light into the *Heart*, ſo long as it is in a good ſtate, but when through Paſſions and Diſorders it behaveth it ſelf raſhly, or amiſs, then preſently Heart-burning, Fainting, Giddineſs of the Head, Appoplexes, Epilexſies, Drouſie-Evils, Watchings, Madneſſes, Head-akes, Convultions, &c. by the means we have herein before deſcribed are ſturred up. And ſince the ſtomach is the Seat of the Concupiſcible Faculty, and from whoſe fumes both ſleep and watchings are occaſioned; and ſince that *Alienation of mind*

mind chiefly proceeds from irreguler deſire, it may rationally be concluded, that the Prime *local Spring*, or Seed of Madneſs is in or near the ſtomach, or its neighbouring parts, the *Midriff and the Spleen*; though afterwards it diſplays its male-influences upon the *Brain*; for a man forms his Images in the *Midriff*; as well thoſe of the *Concupiſcible*, or Deſiring, as thoſe of the *Iraſcible*, or Wrathful Faculty, ſo that Madneſs is therefore not undeſervedly called, *Hipocondriacal*; for the prime Efficacy of diſturbances conſiſteth in the *Spleen*, and therefore perhaps Antiquity hath counted *Saturn* the principle of the Starry power, and higheſt of the wandering Stars, to wit, that which ſhould caſt his influence downwards on the reſt, but that the reſt ſhould in no wiſe reflect upwards, becauſe they are believed

to

to conspire for the Commodities of sublunary things, but not on the contrary upwards; and therefore, though they called the same *Saturn*, the Original of Life, and beginning of Conceptions, or Generations, yet they also named him, The *Devourer* of his own *young Children*, as thereby intimating, that as the *Images* or Ideas framed by the *desirable* Faculty do make Seed fruitfull, so also the Inns of Digestion in us, when they are exorbitant, consume the new and tender *Blood*, and bring many *Diseases* upon us.

§. 13. But besides the beforementioned most usual Causes of *Madness*, from the *Passions*, we deny not but sometimes other things received in from without, may occasion *alienation* of *Mind*.

Thus the Biting of a Mad-Dog con veys

conveys a Venom impregnated with its own raging Idea, which is soon communicated to the Spirit of man, and produces in him that wilde fooliſh conceit, called, by Phyſitians *Hydrophobia*, or a fear of Water, in which the Perſon affected by an error of his imaginations ſeems to ſee the Image of a *Dog*; and in time, if no Remedy be found; grows raving Mad, and dies, ſo alſo thoſe that are Bit with the *Tarantula*, a venomous Beaſt, or Inſect, ſeen ſometimes in *Italy*, and other forraign Parts) are particularly diſpoſed to a certain kind of skipping or *Dancing* Phrenſie, which at laſt proves Mortal: So ſome by ignorance of Apothecaries, who have taken *Henbane*-Seed inſteed of *Dill*, have immediately become Mad, Stupid and Fooliſh, ſo that they could not utter an intelligible word, for all which there are

are distinct Reasons in Nature, but too tedious here to be related, and somewhat unnecessary, because these Cases very rarely occur amongst us.

§. 14. As to the Cure of Madness in general, the Schools commonly prescribe *Blood-letting*, and *Sleep procuring Medicines*, but with how much success daily experience witnesseth, they mistake the *Cause*, and therefore blindly combat with the *Effect*; and for the latter, let such as intend to cure Distractions by *sleepyfying* things, take notice that *stupifactive Medicines* do scarce procure sleep unto mad persons by a four-fold Dose; and when all is done, they increase the *Madness*; for *Madness* is nothing but an *Erring Sleepifying Power*, because every Madman dreameth waking; and therefore *Stupefactive Dreams* are

are thereby added unto *doting Dreams* in waking, and ſo the mind more diſturbed then before. Therefore undoubtedly, the ſealing Character in a Madman, preſuppoſes a reſtoring of the hurt reaſon, and a correction of the Poyſon by its Antidote, but not another ſtupefactive Poyſon to be added unto it.

And as Supifying Medicines are of little value, but rather prejudicial, ſo, much more miſchievous is too much Company, and prating, and eſpecially, the Teazing of ſuch diſtempered People with unneceſſary Queſtions; on which ſcore, as I muſt acknowledge that Gallant Structure of *New Bethlam* to be one of the Prime Ornaments of the City of *London*, and a Noble Monument of *Charity*, ſo I would with all Humility beg the Honorable and worthy Governours

thereof, that they would be pleased to use some Effectual means, for restraining their inferior Officers, from admitting such Swarms of People, of all Ages and Degrees, for only a little paltry Profit to come in there, and with their noise, and vain questions to disturb the poor Souls; as especially such, as do Resort thither on Holy-dayes, and such spare time, when for several hours (almost all day long) they can never be at any quiet, for those inportunate Visitants, whence manifold great inconveniences do arise. For,

First, Tis a very Undecent, Inhumane thing to make, as it were, a *Show* of those Unhappy Objects of *Charity* committed to their Care, (by exposing them, and making too perhapes of either Sexs) to the Idle Curiosity of every vain Boy, petulant Wench,

or

or Drunken Companion, going along from one Apartment to the other, and Crying out; This Woman is in for Love; That Man for Jealousie; He has Over-studied himself, and the Like.

Secondly, This staring Rabble seldom fail of asking more then an hundred impertinent Questions. — As, what are you here for? How Long have you been here, &c. which most times enrages the Distracted person, tho calme and quiet before, and then the poor Creature falls a Raving, and too probably, a Cursing and Swearing, and so the holy, and tremendous name of God is dishonored, whi'est the wicked people, who think it a rare Diversion, instead of Trembling, as indeed they ought, being themselves really Guilty, as the Occasion of all these Blasphemies, fall a Laughing and Hooting

ing, and ſo the poor diſtracted Creatures become twice more fierce and violent then ever.

Thirdly, As long as ſuch Diſturbances are ſuffered, there is little Hope that any Cure or Medicine ſhould do them good to reduce them to their Senſes or right Minds, as we call it, and ſo the very Principle end of the Houſe is defeated. Certainly the moſt hopeful means towards their Recovery would be to keep them with a Clean Spare Diet, and as quiet as may be, and to let none come at them but their particular Friends, Grave ſober People and ſuch as they have a kindneſs for, and thoſe to, not alwayes, but only at proper times, whereby diſcourſing with them in their Luſed Intervals Gravely, Soberly, and Diſcreetly, and humouring them in little things, ſhall do much more. I am Confident, toward

ward their Cure, then moſt of the Medicines that are commonly Adminiſtred; But to come home to the Cure we muſt Conſider that a mad Idea, imprinted on the principles of Life, cannot be taken away, but together with the Subject that hath cloſed it; therefore a Remedy is to be found out, which may Slay, take away, or obliterate that Image of madneſs, or the Blot ſo characterized; juſt, as 'tis ſaid, a *Blemiſh* imprinted by the *longing Mother*, doth by the moving of the hand of a dead *Carcaſe* (that was killed by a lingering Conſumption) on it, until the cold thereof ſhall pierce the Blemiſhed part, vaniſh away for the future of its own accord.

After the ſame manner the Idea of madneſs ought to be put to flight, whether it be done by the *depth* of the ſaid Idea, or by ingenerating

generating an Idea of equal prevailency, or one that over-powereth the fooliſh Idea; for from hence it comes to paſs, that a remedy for Madneſs hath hitherto been diſpaired of, becauſe the nature and properties of the Diſtemper hath not been ſearched for beyond the exceſſes of *firſt Qualities*. Nor can it be but the ſcope of cureing muſt be difficult, becauſe not only the Idea of a corrupted imagination, and a *ſealy-mark* and blemiſh is introduced into the innermoſt point of the underſtanding, but alſo, becauſe the reſtoring of the *inbred Spirit* is hardly to be effected, ſince the ſweet Government of the *divine Principle* is caſt of, and the Creature is now no longer able to turn his *Will* thereunto, or to hearken unto the *Voice* of *Wiſdom* for help; but *Infinite Goodneſs* is never wanting

ting to those that truly seek him in *Humility*, that with Bowels of *Charity* towards their Neighbour; to such God, the Giver of every good and perfect Gift, will in his own due time reveal and communicate a *proper* Remedy; for Medicines have with a success been administred wherein a *Symbole*, or Mark of Resemblance doth inhabite; that is the firmental imaginations of a sounder judgment. For truly, as there are Poysons of the Mind, causing the allienations thereof, for sometimes, or for the whole space of Life; to wit, such as do introduce a proper Phantasie into us, as a *Mad Dog*, the *Tarantula*, &c. So also there are in *simples* their own Fruits, of the knowledge of Good and Evil, in their first face indeed *poysonous*, under which notwithstanding the more

more rich Treasures, and renewings of the *mind* are kept.

The Antients Celebrated even to a proverb, the vertues of *black Hellebore* in such cases; For although manifold *Vomitive* Medicines are not wanting, yet a peculier vertue is attributed to *Hellibore*, for a *Mad brain*; not that the poysonous and hurtful qualities doth reach unto the *Head*, but because it unloads the *Midriff* and the *Spleen*, the original Seats of this distemper, and so by consequence relieves the *Brain*, which was affected by a secondary Passion.

§. 15. For such as have been *Bitten* with a *Mad Dog*, the Dutch (as I have heard) do prevent the Mischief, by applying to the place a raw Herring salted, for three

three dayes space, every day renewed; but if that had been neglected, and the party begins to dote, and fear the water, (which is one of the first symtoms of that kind of Distraction) then they get him on ship-board, strip him, and tye him to the end of the Sail-yard, and lifting him first on high, *plung him down headlong into the Sea*, and let him remain a little while under water, and so a second, and third time and then take him down, place him on a smooth place with his back upwards, and his head declining, or as it were hanging over something, and so will cast up all the water received into his stomach, and thence forward be perfectly cured.

And *Vanhelmont* witnesses, that such plunging over head and ears is

is a *Cure*, not only in that caſe, but in *other* inveterate *Mania's* or *Madneſſes*, and in freſh water as well in the Sea; He ſayes, he hath often tryed it, and was never deceived in the event, but when through fear of drowning them, he drew the *Mad* perſons too ſoon from under the water.

For *prevention* of theſe *diſtracted Calamities*, ſince generally, and moſt commonly they proceed from exceſs of *Paſſion*, and irregular *Deſire*; Therefore let all Perſons Study by Temperance, and Moderating their Affections, to eſchew thoſe baneful Evils, and by hearkening to the *Voyce* of *Wiſdom*, they ſhall aſſuredly avoid them; and many other Diſtempers and Miſchiefs: Therefore, O Man! conſider what is before mentioned, keep thy Self to thy Self;

turn

turn thy Eye of thy Understanding *inward*; observe thy *own Center*, and learn to understand with *David*, *That thou art Fearfully and Wonderfully made*, and so by the Conduct and Guidance of the Divine Light and Love thou shalt come to know the wonderfull Power of God in thy own Soul, which will open unto thee both the Mysteries of *Nature*, and the Treasures of *Eternity*.

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